Racial Consciousness – 1936

Agents of Radio Hour Deny Harm in Epithet Used

Say Member of Cast on Sanka Coffee Spot Gave it Approval.

CITE DICTIONARY IN DEFENDING SELVES

Hope Letter Made Their Position Clear.

The Junior Page in its radio campaign against the use of insulting epithets as applied by broadcasters to Afro-Americans, finds itself faced with the problem of educating both the white broadcasters and some colored people too.

No stronger argument for the campaign is needed than the plain fact that these terms not only lessen respect of other people for us, but also give colored people such an inferiority complex, that they themselves are no longer able to know when they are insulted.

Educated People Know Better

All educated, refined, and well-mannered people know enough not to stigmatize other groups. We do not talk to Jews and call them Kikes, Hicks, nor call other people Chinks, Dagos, or Wops.

When foreigners come to this country, before even learning to speak the language correctly, they begin to speak of colored people as n—s, d—s, etc., as a means of expressing their contempt for the group.

When white broadcasters wish to make the audience laugh in derision or have them feel that they are speaking of an inferior group out come the words n——r and d——y. Not to resent these expressions indicates either ignorance or lack of refinement.

The Sanka Coffee Case

There have been cases where any resentment of the expressions would cost people their jobs. This might not be the case of the colored girl spoken of in the Sanka Coffee cast, and it might be true that she doesn't mind being called a "pickanniny," but the fact remains that many other people who heard the story felt insulted and said so.

L. O. Brockway, of Young and Rubican, Inc., advertising syndicate, has sent to the Junior Page the following letter:

Miss Frances L. Murphy,
The AFRO-AMERICAN
628 N. Eutaw Street,
Baltimore, Md.

Dear Miss Murphy:

Your letter regarding the reference to "pickanniny" in the Helen Hayes broadcast for Sanka Coffee has been turned over to us since we have charge of the production of this radio feature.

Not International

We certainly had no intention of putting anything that would be insulting to any race or creed in any of our programs. We had no idea that there was any objection to the use of the word "pickanniny." Both Webster's and Funk and Wagnall's dictionaries give the meaning of this word as "little child" and as a secondary meaning "negroid child." Certainly we could see nothing in this derivation to which anyone could take objection.

One member of the cast of Miss Hayes's show is an Afro-American and she has no objection whatever to the use of the word.

We trust that our explanation will convince you that we had no intention of giving offense to your race.

Sincerely,
L. O. BROCKWAY,
Young and Rubicam, Inc.

Union Life Insurance and Dog Biscuit Advertisers Give Offense

Several complaints have come to office recently concerning the "Roses and Drums" program that advertises the Union Central Life Insurance Company; and the dog drama by Alfred Terhune, advertising Red Heart Dog Food. Protests will be sent to the stations advertising these products and to the broadcasters.

Do not buy from people who insult you.

White's "Scandals" Slanders Negroes

NEW YORK—(CNA)—George White's "Scandals", Broadway's "tired business man's show," in its 1935-36 edition, produces one of the season's worst slanders of Negro people.

One of the acts shows three tap-dancers, disguised as Emperor Haile Selassie and his army in a number entitled "Brother Sublime and his Pied Piper of Harlem." Not content with portraying Emperor Selassie as a buffoon and a minstrel clown, an impersonator of Mussolini declaims that the "Italian race" needed a place in the sun and "that's why darkies were born." It was George White's "Scandals" which sponsored "That's Why Darkies Were Born", a musical comedy song which caricatured Negroes as born to be exploited as sharecroppers and poor farmers. The insulting epithet "darky" is used throughout the song.

SHALL WE LEAVE IT TO THE WHITES

Any one who studies the situation of the colored people in America today cannot but be convinced that the Negroes are overlooking their largest opportunity. In slavery time we were accustomed to get our bread, meat, shelter, clothes and our ideas all from the white people. We took their language, their religion, everything they had as far as we could appropriate it. Our hands were out for the white man's help in everything and naturally we carried a great deal of that over into our life of freedom, for it was far easier to free the Negro from physical bondage than from intellectual bondage. Even now we look to the white man for the solution of our problems and for the initiation of programs for our betterment.

That should not be. After 70 years of freedom, the Negro ought to take a lead for initiating his own programs. He ought to take the lead for any program for his own betterment. He ought to blaze the trail for social reform and he ought to invent new techniques for achieving equality of opportunity in this democracy. It stands to reason that he knows more about his own situation than anybody else does, and that he ought to furnish the leadership in all things concerning his own uplift.

It is our belief that there are hundreds of thousands, indeed millions of white people in this country who are willing to admit the Negro to the largest possible participation in American life, who believe in the democracy of the Declaration of Independence and of the Constitution of the United States, who believe in the brotherhood of the Christian Religion, but who are totally helpless in finding a way to make practical their ideals of democracy and Christianity.

If the Negro will suggest the techniques they will find that they are not alone. It is not enough for us to merely complain, we must do constructive things to get results. At present we have not developed the intelligence and the courage such as white men developed for Negroes in such men as William Lloyd Garrison, John G. Fee, Elijah Lovejoy and on down to John Brown. Fred Douglass has no successor.

Refuse to Buy From Firms Using Insults

Juniors Report Those Who Continue Offensive Broadcasts.

EDITOR REFUTES POPULAR EXCUSE

Proves Songs Can Be Changed.

Many Juniors and their parents are co-operating with the AFRO Junior Page in its Clean Air Campaign—Do Not Buy Where You Are Insulted.

Russell Miller of New York reports that advertisers of City Service gasoline use the word d——e in their broadcast over WEAF.

In the Campbell Tomato Soup program Gracie Allen sang a song using d.... over WEAF—the advertisers of Quaker Oates permitted a song using offensive language, says Stanley Addison of New Haven, Conn.

Matthew Diggs of Phila, says the advertisers of Sarcony Oil permit the use of epithets. Parents and members, everyone of the 5600 and their relatives are asked not to buy from these people who openly insult you.

There is no product advertised by these firms that cannot be kept out of your home without any great loss to you. There are other products just as good as these.

If you use these products you are encouraging the National Broadcasting Co., and others to continue their insults.

Only the discontinuation of offending language will prove the sincerity of D. R. Stuhlee advertising agent representing Young and Rubigam of the N.B.C. chain.

E. M. Crowley speaking for Fred Allen in Town Hall, advertisers of Sal Hepatica and Ipana; A. M. Corrigan advertisers of Goodyear rubber tires, each of whom, in letters to the AFRO, say they did not mean to offend must yet prove their sincerity.

Names and Words Can be Changed

E. M. Crowley, speaking for Fred Allen and Town Hall Tonight says:

"As you no doubt know, it is impossible to change the title of a song which has been copyrighted we therefore have no control of the instance you mention."

In reply the Junior Editor would like to know whether the particular song, "That's

Why D.... were Born," has to be sung? Does it add to any program? Would the same type of song scandalizing other groups have been permitted?

Carl Murphy, Editor of the AFRO-AMERICAN, says:

"Ernest Hogan many years ago wrote a song, 'That's Why They Call Me Shine.' Afterwards, according to James Weldon Johnson, in 'Black Manhattan,' Hogan said, 'That is the one song I regret having written.'"

This song is repeatedly sung over the air but the word "shine" is never used.

Another song "You'll miss Your Little Brown Buddy Some of These Days" has been changed and offending word removed. The song, "The Man on the Flying Trapeze," and other bar-room ditties have been changed.

"The Star Spangled Banner" is an example of decent words being substituted for language unsuitable for use in decent society since the original words would not be tolerated for one moment.

For the word d.....s we suggest the words people, many, farmers, workers or any other word that will make it plain that there is no intention to stygmatize definitely one group of people.

We ask advertisers and program makers to insist that d——s, s——, c—— and n—— be omitted from broadcasts just as they would do if an ignorant white person attempted to use the word dago, sheeny or wop in referring to other groups.

President Gets 4-Pt. Agenda On Race Needs

Fraternal Council of Negro Churches Sends Envoys

WASHINGTON, D. C.—A four-point program in behalf of colored people was recently presented to President Roosevelt at the White House by a delegation of churchmen representing the Fraternal Council of Negro Churches of America.

Their program involved increased representation in the personnel officering Civilian Conservation Corps Camps, passage of an anti-lynching bill, a larger number of appointments of colored persons to administrative positions in the federal government, and creation of an industrial commission on Negro affairs.

All of these matters had been previously given consideration. President Roosevelt in August directed that colored Reserve medical officers and colored Reserve chaplains be called to active duty for service with the Civilian Conservation Corps.

CCC Situation

Dr. R. R. Wright, president of Wilberforce University, acting as spokesman for the delegation, however, invited attention to the fact that only six colored chaplains were in CCC camps. This figure was one below the number Dr. Robert Fechner, director of Emergency Conservation Work had asked the War Department to call to active duty following directions from the President last August.

The delegation quoted the President as committing himself to a larger number of colored Reserve medical officers and chaplains in the CCC camps.

The War Department, however, is said not to have changed its stand with regard to the question of complete officering of colored companies by colored officers. It believes that CCC units under the command of colored officers would create community conflict.

Regrets Bill's Failure

The President is also said to have expressed regret because of the failure of passage of the Costigan-Wagner anti-lynching bill. He was quoted as saying that it did not receive favorable action at the last session because Congress is dubious of its constitutionality in the form in which it was reported to the Senate from the judiciary committee.

The argument advanced by the delegation in favor of an industrial commission on Negro affairs was that some agency was needed for the collection and publication of statistics on Negroes and Negro affairs. Why the Census Bureau was thought inadequate for such work was not explained. Colored people themselves are divided on the advisability of the creation of any such commission.

President Sympathetic

The President is said to have expressed sympathy with their views respecting an increased number of appointments of colored persons to administrative positions in New Deal agencies.

In the delegation which visited the White House were Bishop Reverdy C. Ransom of the African Methodist Episcopal Church, Bishop P. A. Boulden of the Union-American Methodist Episcopal Church; Dr. R. R. Wright, president of Wilberforce University; the Rev. W. H. Jernagin, president of the National Baptist Young People's Union; and the Rev. H. T. Medford, secretary of Foreign Missions of the African Methodist Episcopal Zion Church.

The All-Negro Conference

By KELLY MILLER

On February 11th, 1924, I called the Negro Sanhedrin, or All-Negro Conference to meet in Chicago. I here reprint extracts from this call.

Object Of The Conference

"There are already innumerable organizations in the racial field operating separately and severally. Each is efficient in its sphere, but no one of them, nor yet all of them combined, can claim to be sufficient as concerns the general welfare of the race. They are all aiming at the same objective, without correlation, unity of plan or harmony of procedure. Nor does any existing organization deal fundamentally with the whole problem of racial life and relationship. Each is concerned with some special feature rather than with the probelm as a whole. The religious, political, educational, industrial, economic, and social features are but emanations and specific emergencies from a common racial background. The Negro Sanhedrin hopes to reduce all of these social fractions to a common denominator. The whole is greater than any of its parts, and equal to the sum of all its parts. The Negro Sanhedrin does not propose to interfere with any existing organization or to usurp its function. In a nutshell, its object is to make for understanding and unity. It hopes to reach an understanding of the problems as a whole and to promote harmonization of effort of existing agencies to secure the desired end. The All-Race Conference must consider the state of the race. I am almost persuaded to say, the united state of the race".

The Nature Of The Problem

"The Negro question is a problem of psychology. The white race in America has a certain more or less fixed and definite attitude concerning the place and sphere of the Negro in the general scheme. A race consciousness will necessarily arise under compulsion of external circumstances. Purposive intelligence must be brought to bear to give it orderliness and direction. To inquire into the origin of race prejudice or to seek the limits within which it is modifiable would indeed furnish a theme of interesting and curious speculation. But we do know that it is a pressing, present, persistent fact which conditions the entire scheme of the Negro's life and relationship. Race statesmanship requires that we study to understand the operation of this controlling influence to withstand as far as we may its harmful effect, and to stand the residue that may not be withstood. It cannot be conceded for a moment that the race has not sufficient wisdom to formulate its own philosophy and to state its own case. This must be done in terms that are so comprehensive so clear and precise that the race will be compelled to accept and the world to take notice. So far, the Negro has not undertaken, in any serious way, to formulate a declaration of principles for his own guidance. The white man has spoken for him and told him what he thinks he ought to do. We have followed the leading strings of materia. charity and the intellectual philanthropy. But the time has now come when the Negro must think for himself and speak for himself in terms of his own understanding of his own conditions. If he is not now prepared to use his own brains and his own tongue to think out and express the policy for his own intimate guidance, his helplessness is indeed pitiable. The white man has been generous and kind. He has spoken for us when our tongues were tied; but now our tongues have been loosed and our intellectual energies released. The white man at his best can no longer speak for us within the circumscribed area to which his prejudice confines us. Any group that is devoid of enlightenment and self-expression is doomed."

A Working Motto

"Our situation demands a just balance between courage and caution, ambition and restraint, resourcefulness and good sense. There are many temperaments and dispositions. Some are timid, some are temerarious; some are radical, some restrained; some hasty, some hesitant. Many men of many minds must be adjusted to a common point of view. Guizot, in his History of Civilization has admirably expressed the situation thus:

"We continually oscillate between an inclination to complain without sufficient cause and to be too easily satisfied. We have an extreme susceptibility of mind, and inordinate craving, an ambition in our thoughts and desires, and in the movements of our imagination; yet when we come to practical life, when struggle, when sacrifice, when efforts, are required for the attainment of our object, we sink into lassitude and inactivity. Let us not be invaded by either of these vices. Let us estimate fairly what our abilities, our knowledge, our power enable us to do; and let us attempt nothing that we cannot lawfully, justly and prudently—with proper respect for the principles upon which our social system, our civilization is based—attain."

Guizot has uttered the appropriate word, which applies with peculiar pertinence, to our racial situation. The universal formula fits the requirements of our special cause. If we build upon such a foundation we shall rear a structure that cannot be shaken down."

The Necessity For The Negro Sahnedrin

"The time is out of joint. Racial portents are ominous. The rising tide of color threatens to engulf the world. The World War has left the world upset the wavering balance of human relationships has been shaken out of its normal equilibration. The agencies upon which we are accustomed to relv are functioning but feebly towards racial adjustment. The religious, political economic and educational machinery is at present operative does not seem to effect a satisfactory adjustment of the various races and nations of mankind.

Within the next generation there will be a tremendous change in the scheme of race adjustment in the United States. The quickened conscience of the nation will not consent to go on living forever on the basis of a lie. The relation of the Negro will become more firmly established on a basis of equality, or will settle into a status of frankly declared inferiority. Which it shall be, will depend upon the Negro himself. The time is ripe for treatment. Instant action is demanded, hesitancy is dangerous. Delay may prove fatal."

As I look back upon this prospectus, I am well pleased with the basis of race statesmanship therein laid down. There was all but universal response to this call. There were, of course, a few self-opinionated scoffers who derided the idea of the Sanhedrin for the same reason which Gen. Grant used to allege for Charles Sumner's disbelief in the Bible—He did not write it."

In my next release I will point out the causes of the failure of the Negro Sanhedrin of 1924 and the lessons to be derived therefrom for the All-Race Conference, called twelve years later, to be held in Chicago Feb. 14th and 15th. 1936.

Racial Consciousness-1936

New York Evening Post

JAN 18 1936

Zora Neale Hurston Explains John Henry's Railroading and Also Discusses Negro Folk Lore

Author of "Mules and Men" Objects to Many Assumptions About Her Race and Argues That "Understanding" Is More Difficult Than It Seems

By HERSCHEL BRICKELL

I CALLED attention recently to what seemed to me a slip in connection with that part of Zora Neale Hurston's otherwise excellent book, "Mules and Men," which deals with "John Henry," the "steel-drivin' man" of Negro folk song.

It seemed to me that Miss Hurston had confused John Henry's job as a hammer-wielder in connection with blasting operations with the work of laying rails for trains, a minor point, perhaps, but important to any one as much interested in the whole John Henry legend as I am.

Herschel Brickell

Miss Hurston denies that there is any such confusion, and declares that John Henry's association with railroad operations was in helping to prepare the right of way by clearing rocks and cutting tunnels.

She goes on to say:

> I can tell that the writer had looked long and earnestly for something to pick on, and out of several hundred pages found something that looked like an error, well, not exactly one, but something that could be twisted to look like one by a little misquotation.

As the "writer" referred to, I have to say that Miss Hurston is laboring under a complete misapprehension. I read her book with far too much enjoyment to have felt any inclination to look for small errors.

✦ ✦ ✦

Another John

Without any intention to carp, however, I plainly started something, as will be seen from the rest of the letter, which opens with a denial of the John Henry mistake.

Miss Hurston goes on:

> I take issue with the writer who says that John Henry is a Negro Paul Bunyan. It is evident that the writer is not speaking from what he knows, but quoting from some one who is as lacking in information as himself. I defy any one from whatever university to trace one single folk-tale to John Henry. I shout again from the house tops that nothing is known about John Henry except what is in the song. And it has not the wide distribution that has been claimed for it by that poodle-faker of Negro folklore, Roark Bradford, or any one else as lacking in information as Hernandez.
>
> There are millions of Negroes in America who know nothing about the song. And had heard nothing about it until they heard that highly entertaining but wholly misleading characterization over the air by Juan

The error has come about because people have gone among Negroes and listened for confirmation of what they already thought instead of what was actually being said.

The great culture hero among Negroes is John, sometimes called Jack. His animal counterpart is Brer Rabbit. But because these "scholars" had heard the name John Henry they assumed that the two must be identical.

We know by internal evidence that the song of John Henry could not be older than the use of the steam drill. Do these scholars go on record as maintaining that all Negro hero tales have arisen since then?

[They might maintain that there had been a blinding or confusion, I think.—H. B.]

✦ ✦ ✦

More Books

And further:

> Perhaps Mr. Guy B. Johnson may write 200 more books about "John Henry" [The reference is to Mr. Johnson's "John Henry," published by the University of North Carolina Press.—H. B.]. I wouldn't be at all surprised. I am shock-proof after what I have read from many sources on Negro folk ways. But they will not be truthful and they will not be more scholarly than what has been done before. Which was just no scholarship at all. A scholar is a seeker after truth, not a maker of things that might sound plausible. And if he guesses, he sets it down as an hypothesis, rather than that which is proven.
>
> I challenge the writer to explain his method of concluding that (a) Guy B. Johnson's work was scholarly; (b) that Puckett's work was complete. I deny both and am taking on all comers [My answer to the challenge is (a) that I had always thought Mr. Johnson was seeking the truth, and (b) that I still consider Mr. Puckett's "Folk-Beliefs of the Southern Negro" the most nearly complete collection of the kind I have ever seen.—H. B.].

✦ ✦ ✦

The Track Again

Reverting to my statement that John Henry was not a railroad man, Miss Hurston then goes on to say:

> Please note this verse which comes the nearest to telling the exact circumstances of John Henry's death:
>
> *John Henry had a little woman,*
> *the dress she wore was red,*
> *Says I'm going down the track*
> *and she never looked back,*
> *Going where John Henry fell*
> *dead, Lawd, going where*
> *John Henry fell dead.*
>
> Do you think this refers to a cow track, a 'possum track, a mule track, or by straining a point assume that it is a cotton track or a ship track? In America when we say track we mean two things, a sporting locale or a railroad track. Which of these two do you think he'd likely be hammering on?
>
> The reference is clear enough, of course, but steam drills are not used in any part of track-laying, however useful they might be in preparing the roadbed, and this was the only point I tried to make in my comment.
>
> However, Miss Hurston is certain of her ground, for she says:
>
> I am willing to meet all comers in any publication and on any platform. The bullet has left the gun.

✦ ✦ ✦

The Opera

Speaking of the proposed opera to be written around the John Henry legend, Miss Hurston writes:

> Making an opera out of Roark Bradford's composition about John Henry doesn't make it any more accurate than if it didn't happen. They made "Green Pastures" out of his tales and there wasn't a one of them true, so why not? The success of the play merely proves that it presents Negroes in the light that America likes to see us in. It is to be noted that European countries recognize it for just what it is.
>
> The whole matter arises from the American assumption that Negroes are simple and easy to understand, when nothing is further from the truth. So they see something, get an idea, then dash out and poke around among Negroes and Presto! The theory is proven. And they have gotten away with murder because nobody contradicted them.
>
> One day a man could be a bartender. The next day he could be an authority on the Negro. And they run a temperature if it is even suggested that they may be wrong. "I went among the Negroes and they loved me. They told me everything. No, no, these simple, lovable children wouldn't deceive me. They couldnt!"
>
> So another batch of tripe is dumped on the world.

✦ ✦ ✦

Understanding the Negro

Miss Hurston opens up here a field for endless controversy. As a trained scientist and a gifted writer herself, she would be difficult to deal with, and however much she and I might argue about John Henry's job, which is, after all, a matter of no great moment, I do most heartily agree with her concluding paragraph.

Speaking as a Southerner, I have always been irritated by the Southern bromide about "understanding" the Negro. The truth of the matter is, that the shoe is on the other foot; the Negro really does come close to understanding the Southern white and knows how to handle him in most instances with a subtlety and a finesse that is miraculous.

People who say they understand an alien race have never stopped to think that they really don't understand their own kind and furthermore have never bothered to try.

As I said before, no matter what John Henry did or didn't do, "Mules and Men" is an excellent piece of work which adds to the solid reputation of an author, the first stone of which was laid with a good novel, "Jonah's Gourd Vine."

✦ ✦ ✦

Oriental Papers To Be Exhibited

An exhibition showing details in the planning and in the making of Dard Hunter's book, "A Papermaking Pilgrimage to Japan, Korea and China," will open next Monday in the rooms of the Pynson Printers on the seventh floor of the Times Annex Building, 229 West Forty-third Street.

The book, soon to be issued, has been in preparation over a year by Elmer Adler of the Pynson Printers. It will be issued in an edition strictly limited to 370 copies because there were only 370 complete sets available of fifty-one specimen sheets of various types of paper discussed, which are bound with the book.

HOPE FOR THE FUTURE

PHILADELPHIA TRIBUNE—Dr. Robert C. Weaver, adviser on Negro affairs in the United States Department of the Interior, is of the opinion that the chance for any appreciable development of Negro business is gone. In other words, the learned doctor thinks that it is impossible for colored people to engage in business with any hope of attaining success.

If Dr. Weaver is correct, colored Americans occupy a hopeless position and all of them might as well jump in the Atlantic Ocean. If forever and ever colored people must depend upon the dominant group to give them jobs and at no time in the future will they be able to develop businesses which in turn will employ colored people, then colored Americans are truly an inferior people.

But fortunately for colored people, Dr. Weaver is not correct. His position is not supported by the facts. It is true at the present time there are comparatively few successful businesses operated by colored people; but that is certainly not conclusive proof that they cannot and never will develop them.

The mere fact that there are few successful businesses operated by colored men and women supports the theory that others will follow their lead, rather than the opposite position held by Dr. Weaver.

If John Merrick, a barber, could build the North Carolina Mutual Life Insurance Company and a million dollar bank, what is to stop highly educated colored men like Dr. Weaver from doing likewise, except his own timidity.

Opportunities are still plentiful to men of vision and brave hearts. Coffee grows abundantly in Haiti. America is a coffee-drinking nation. There is the opportunity for a big coffee business. Major R. R. Wright, an old man, had to think of the idea. He has imported nearly 300,000 pounds of coffee.

Our difficulty appears to be not the lack of opportunity, but the lack of young men who are willing to make the sacrifices to build successful businesses. The majority of the young fellows who are graduated from our colleges want to sit behind mahogany desks and draw large salaries, rather than take off their coats and get down to real hard work. They buy an automobile before they replenish their stock.

The road to successful business is rough and rocky and there is nothing in books which can make it smooth. Colored Americans are conducting many successful businesses. This number will multiply as time goes on. Colored Americans will never be licked until they think they are and the Weavers will never be able to make hard working, self-sacrificing colored people stop fighting and plugging away until they attain success.

Daily Worker

1936

Vital Negro Congress Issues

ONE of the central issues which should be emphatically dealt with at the coming National Negro Congress is the fight against discrimination in the trade unions. This is not only a problem of daily bread for the Negro workers but it vitally affects the entire labor movement.

The first point on the program of the Congress shows that it has made a start in the right direction. It reads:

> **"The right of Negroes to jobs at decent living wages and for the right to join all trade unions. For the right to equal wages and equal labor conditions with other workers. For the organization of Negro workers with their fellow workers into democratically controlled labor unions."**

On the basis of this fundamental provision, scores of unions throughout the country have endorsed the Congress and are sending delegates.

One local of the Amalgamated Meat Cutters in Chicago shows the way to rank and file union members whose reactionary leaders refuse to join hands with the hundreds of organized workers who will be present at the Congress. This local, over the heads of its officials, endorsed the Congress and elected six delegates.

Such progressive unions as the International Ladies Garment Workers, the United Mine Workers of America (its president John L. Lewis has endorsed the Congress), and the Amalgamated Clothing Workers should be well represented in this historic body.

If the National Negro Congress throws its tremendous support behind the growing sentiment among Negro and white workers for trade union solidarity, it will be taking a powerful step in the fight for Negro rights.

MANHATTAN, KANS.
MERCURY

JAN 31 1936

WITH THE DARK RACE

If you want to know what members of the dark race are doing besides shining shoes and serving as porters on Pullmans, you should glance at the Call, Kansas City weekly newspaper designed for the edification of members of that race.

The Call takes pleasure in displaying the work of such persons as Ozzie Simmons, the Iowa university football flash; Bill Robinson, the dancing movie and stage actor; Jesse Owens, the nation's No. 1 track performer in 1935 by virtue of his speed, and others.

The Call tells us the cartoon depicting the greedy tax collector in the role of an enormous pig with a huge stomach full of taxes was drawn by a colored boy by the name of E. Simms Campbell, whose entry was chosen from among 10,000 cartoons for a $1,000 prize. He is a 29-year-old St. Louis native whose mother is a teacher. Some of those drawings you see in Esquire are his products.

A denial is published that Cab Calloway, the writhing orchestra leader, had been barred from the air for three years because of an alleged "jazzing up" of the national anthem on a recent broadcast.

It tells us that Duke Ellington, internationally famous orchestra maestro and composer, who is of black complexion, took only 15 minutes to write "Mood Indigo," that 30 minutes were required for "Solitude," and that "Sophisticated Lady," took only slightly longer. But he can't say where he gets his so-called inspiration.

In that paper, too, it is learned that at the Weaver high school, Hartford, Conn., a senior class of 159 students, a majority of them white, adjudged Lulu Dwin, a colored girl, the most beautiful and most courteous girl in the graduating class.

It also chronicles the news that, following an example set in Maryland, a St. Louis colored lad has filed suit to force admittance to the University of Missouri law school. The cases are being prosecuted by counsel of the National Association for the Advancement of Colored People.

H.D.K.

Racial Consciousness - 1936

HISTORY CLUB AT A. AND I. EXHIBITS RARE PHOTOGRAPHS

Globe

Notable Political Figures In Collection Chosen by Prof. Epps

2-14-36

The History Study Club under the sponsorship of Professor Mer R. Epps, head of the History Department, has on exhibition a collection which depicts the progress of the Negro in politics, art, sciences and History, as a method of celebrating Drama Week, a national annual event.

Washington Jones

On the exhibtion are pictures and notes of Negro politicians who have been featured in the History of the race; notes and exemplifications and pictures of great business men in History, Art, Literature and Drama, along with pictures of the outstanding Negro writers and dramatists. There are also original works and contributions from students on the campus in the form of original leathercraft work which was made at the institution, soap and clay models, made in the A. and I. Art department. There are also books by Negro authors.

In conjunction with the History Club, the Dramatic Club is assisting, under the direction of Miss L. Averiette, in the compilation.

LOUISVILLE, KY.
TIMES
FEB 13 1936

Negroes In the News.

To the Editor of The Times:
Please allow me space to say a few words anent the Negro and the newspaper—and how he is affected by news items concerning him.

The newspaper holds an exalted position as teacher of men and, to a fearful extent, as molder of public opinion. It has the power to aid the growth of a sense of social justice among its many readers, but it seems that it offsets much of the good that might be done by frequently publishing news items in such a distorted and sensational manner as to cause misunderstanding and hatred of one group by other groups. For instance, when a Negro is lynched because of accusation of crime, or when he is jailed for having stolen a piece of meat or a loaf of bread, such occurrences are usually published conspicuously in the newspaper, and no doubt is left as to his racial identity; but when he does something that is worth while, if his deed is published at all, it is usually found on or near the back page of the paper, and then it is often so worded as to give an incorrect impression of his racial identity.

Take the case of E. Simms Campbell, the Negro who recently won the $1,000 prize offered by Hearst for the best cartoon depicting the tax grabber. The newspapers carried this news item, but it was so worded as to have the reader, unless he knew that the winner was a Negro, believe that he was white. This is, of course a small matter, but it serves to show the inconsistency in publishing news concerning the Negro

If the white man were a citizen in a country where the brown man dominated, and the brown man's press always played up the white man's vices and minimized his virtues, isn't it logical to expect the brown public to get a very unfavorable impression of the white man and to treat him according to the presentment that it had been given of him? So it is with the Negro. If all of his vices and none of his virtues are constantly being enlarged in the white man's press, it is only natural that the public form opinions of the Negro that are very unfavorable to him; and consequently, the Negro representing the minority group in America is not given an opportunity for self-development, for expression of his abilities, for the development of his personality in the enjoyment of the accumulated achievements of society and for the largest possible service to his fellowman. As Gov. A. B. Chandler said in a recent address to a graduating class, "Opportunity is the master of human destiny." If the opportunity of the Negro is lessened or curtailed by adverse public opinion, it hurts him—yes, but it also hurts society as a whole, for humanity is so constituted that whatever touches one branch of it for good or ill, will eventually touch all branches of it with kindred results.

The Negro is grateful for, and strives to merit, all favorable consideration given him by The Times, and he realizes that perhaps the news item pertaining to the contest winner was published in The Times as it was given out by other publications, and attention is called to it simply as a means of pointing to a concrete example of the inconsistency of the manner in which news is often published that concerns the Negro.

AMELIA OVERTON-RAY,
Louisville.

NEWPORT NEWS, VA.
PRESS

FEB 29 1936

THE NEGRO

An experiment in the development of a four-year curriculum for colored teachers of public school music is wisely entered into by the authorities of Hampton Institute. A race with so intuitive a sense of rhythm should be afforded every opportunity, through their own leaders, to develop the feeling for music so general with its people.

Real education, after all, lies in training for the fullest use of those natural abilities which are inherent in a people. The Negro, emerging from bondage, has, we fear, assumed, or been led to assume, that his future as a race is dependent upon the imitation of the white people around him. Neither he nor some of his mentors delved deeply enough into those characteristics which are peculiar to the race, and by which the Negro can look forward to distinctive achievement.

Hampton Institute, under Dr. Howe, is striving especially in the direction of establishing that sense of racial pride which has its background in particular achievement in the fields in which the race has natural inclinations. Possibilities lie in the cultural as well as in utilitarian fields. This offering of musical training will offer to the Negro opportunities to go among the untutored members of his race, and not only develop their special talent, but point out to them the real directions in which they may hope to excel.

In this crowded life the whites as well as the Negroes may believe that there are no more unexplored fields. That is scarcely true, for hidden in many places are means for the improvement and betterment of mankind, which need only inquiring minds and special aptitudes in order to make them applicable.

Oftimes, for instance, Southern whites who have had the rare opportunity of looking in upon the real soul of the Negro, have wished that the world might have the benefit of more of his philosophy. In the midst of the mad whirl of life we sometimes pause a moment to observe the patient Negro on the outside wondering what it is all about and why the white man punishes both soul and body in his living. The Negro's inclination to let the morrow take care of itself and not pile up eventualities that may never occur; his willingness to wait for the things he desires most, in confidence that eventually they will come about; his helpfulness to others, of these aptitudes of his race we might know more of with profit.

Not in imitation, but in adaptation of his peculiar gifts, lies the future of the Negro race; and men and women. and helpfulness to this end is the most valuable aid that can be rendered the younger generation.

RACE MINDED ATLANTA

Our citizens in Atlanta are pointing the way toward the organizing of a militant body for racial advancement and betterment. advocating the thought for such an organi-

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Racial Consciousness - 1936

HISTORY CLUB AT LOUISVILLE, KY.
A. AND I. EXHIBITS
RARE PHOTOGRAPHS

TIMES
FEB 13 1936

Notable Political Figures In Collection Chosen by Prof. Epps

The History Study Club under the sponsorship of Professor Merl R. Epps, head of the History Department, has on exhibition a collection which depicts the progress of the Negro in politics, art, sciences and History, as a method of celebrating Drama Week, a national annual event.

Of the exhibition are pictures and notes of Negro politicians who have been featured in the History of the race; notes and exemplifications and pictures of great business men in History, Art, Literature and Drama, along with pictures of the outstanding Negro writers and dramatists. There are also original works and contributions from students on the campus in the form of original leathercraft work which was made at the institution, soap and clay models, made in the A. and I. Art department. There are also books by Negro authors.

In conjunction with the History Club, the Dramatic Club is assisting, under the direction of Miss Averiette, in the compilation.

Negroes In the News.

To the Editor of The Times:
Please allow me space to say a few words anent the Negro and the newspaper—and how he is affected by news items concerning him.

The newspaper holds an exalted position as teacher of men and, to a fearful extent, as molder of public opinion. It has the power to aid the growth of a sense of social justice among its many readers, but it seems that it offsets much of the good that might be done by frequently publishing news items in such a distorted and sensational manner as to cause misunderstanding and hatred of one group by other groups. For instance, when a Negro is lynched because of accusation of crime, or when he is jailed for having stolen a piece of meat or a loaf of bread, such occurrences are usually published conspicuously in the newspaper, and no doubt is left as to his racial identity; but when he does something that is worth while, if it is called to it simply as a concreteing especially in the direction of establishing sibilities lie in the cultural as well as in utilitarian fields. This offering of musical training will offer to the Negro opportunities to go among the untutored members of his race, and not only develop their special talent, but point out to them the real directions in which they may hope to excel.

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zation four purposes were emphasized: better parks and playgrounds; better hospital facilities; better schools; Negro policemen, and Negro firemen. These are worthwhile objects and should be appealing to every forward looking Atlantan. Fundamentally, there was urged a registration of ten thousand men and women. The securing of these will cause a ready acquisition of the aims. Atlanta already has the largest registration list in the state. With its large population, there is no reason why the registration goal should not be reached in a short time. Much enthusiasm was displayed at the initial gathering held in Bethel A. M. E. Church and attended by more than five hundred persons who roundly cheered the purpose of the organization and pledged hearty support. The militant leader of this movement is the fearless and eloquent John Wesley Dobbs, who is favorably known in all parts of the state. He was selected as temporary chairman and will no doubt be retained as such. It will be conducted along the lines of the Bob Church organization in Memphis which has caused a registration of twenty-five thousand of our men and women, and have done so much for the betterment of the race in that city. The eyes of the people of the state will be fo-

AMELIA OVERTON-RA
Louisville.

cused on this Atlanta movement. Its success will mean that leaders in other localities will follow in line.

St. Louis Steps Out

Cour 3-27-36

St. Louis has taken a most commendable step. It has organized a Negro history group. In addition to supporting the national organization of which Dr. Carter G. Woodson is director, it will employ young people as agents for books dealing with Negro history. Already the organization has gotten off paper and into action by establishing a book store as the core of its activities.

Kansas City Mo

Love of race finds its substantial basis in Negro history. But Negro history is not to be gotten out of the text books usually found in schools, nor in the ordinary literature of the day. Only by special effort is the truth about Negroes in the United States and elsewhere to be uncovered. Armed with it, the citizen of color easily finds his way to self-respect and all the good qualities that flow out of it. Without a knowledge of his own people, he is doomed to think of himself somewhat after the fashion of the prevailing public opinion.

All too frequently the Negro parent, vexed at ordinary misconduct, tells the child "You are never going to amount to anything." Away from home, the little fellow hears the same low estimate put upon his race. In school he studies text books which exalt every sort of contributor to human progress except the blacks who not only laid the foundation of all the present civilization, but have contributed to it throughout all the centuries. As a result he starts life without hope.

The Irish had their Robert Emmett. Negro slaves had their Wat Tyler. Anglo-Saxon genius throws threads of commerce over the whole globe. Negro genius invented the smelting of iron, the basic industry that makes possible all inter-communication.

The St. Louis organization is a type of effort which will go on and on doing good. It deserves to be widely copied. A Negro history book in every home would teach the young people of the race that Negroes have matched their fellows in intellect, courage and usefulness.

Wilkinson And Carter in Clash Over Opportunity Ban in District Public Schools

Use of Term "Nigger" Reason for Recommending Opportunity Ban

CARTER SAYS ACTION OF BOARD IS UNJUST

3-24-36

Acted in Conformity To Administrative Policy, Wilkinson Tells Carter

Disclosing that Opportunity Magazine, official organ of the National Urban League, was barred from the public schools in the District because of its use of the word "nigger" in its columns, Dr. Garnet C. Wilkinson first assistant superintendent, made it known that if the editor of the magazine would give the assurance that Opportunity will discontinue the policy of using any opprobrious term or terms in referring to the Negro, he would recommend its use in the schools.

Writes Carter

Dr. Wilkinson made his position clear in a letter to Elmer A. Carter, editor of the magazine, who had inquired into the reasons for the ban placed on the magazine, which is now in its fourteenth year of publication.

Explaining why he recommended to the superintendent of schools that Opportunity be withdrawn from the approved list of magazines for use in the public schools, Dr. Wilkinson wrote:

Wilkinson Explains

"It is contrary to a long established administrative policy, initiated and fostered by the school teachers and officers of Divisions 10-13, of the public schools of the District of Columbia to recommend to the Board of Education the adoption of any textbooks, basic or supplementary, magazine or periodical, known to make use of the term "n....r" in its publication.

Single Standard

"Textbooks published by white authors and making use of such material have been refused for adoption in our public schools. Textbooks have been withdrawn from the approved list for the same reason. Obviously, a textbook, magazine, or periodical published by a Negro should be subject to same administrative policy. There can be do double standard of evaluating such school materials—one standard for white authors, another standard for Negro authors. Only a single standard in such case is defensible."

Defending the use of the term "nigger" in the Opportunity Magazine, Carter wrote to Dr. Wilkinson in reply that use of the term is limited to quotations from other writers or is the reproduction in poem or story of the speech and conversation characters who commonly use the term. In both cases, Carter wrote. the word "nigger" or the line in which it occurs is always set off by quotation marks, italics, or other literary and printing insignia.

Calling attention to the difference in the use of a word or phrase in quotation and its use as a definitive term in the editorial contents of a publication, Carter told Dr. Wilkinson that if the rule was impartially applied it would "achieve astonishing if not fantastic results."

Censures Ruling

Magazines such as The Nation, The New Republic, Harpers, Time, The Literary Digest, The Forum and many others Carter wrote, which on occasion publishes stories or articles involving the Negro, must likewise be removed from the list of magazines approved for the public schools, if the rule is to be applied impartially.

Censuring the decision of the first assistant superintendent further, Carter wrote:

Decision Incredible

"This incredible decision would refuse approval to "The Souls of Black Folk" and "Black Reconstruction," by DuBois; "The Black Worker," by Harris; "Shadow of the Plantation," by Johnson; "The Autobiography of Frederick Douglass"; "The Life and Works of Booker T. Washington," the novels of Walter White, Chestnutt and Dunbar, the poetry of Countee Cullen Sterling Brown, Langston Hughes, and other important writings by prominent persons."

Concluding his letter, Carter wrote Dr. Wilkinson:

Decision Unjust

"I have written at length because it is difficult for me to bring myself to believe that with a klowledge of the above facts you and the Board of Education will continue to exercise your unquestioned prerogatives in such an unjust manner as the removal of Opportunity from the approved list of magazines for the children of the Negro schools in Washington."

Telephone Book Drops Useless Race Reference

Defender 4-25-36

The word "Negro" used in identifying the South Parkway branch Y. W. C. A. has been dropped from the directory of the Illinois Bell Telephone book, as a result of the vigorous protests made by **The Chicago Defender** and Mrs. Mame Mason Higgins, executive secretary of the South Parkway branch.

For years the unnecessary reference to race has been used in listing the various "Y" organizations in telephone books. Mrs. Higgins, with the cooperation of **The Chicago Defender**, called the attention of the officials to the matter and instituted a campaign to force the withdrawal of the word.

Racial Consciousness - 1936

Getting Rid of the Whine ...

Two Richmond lawyers, acting for their client, last week, yanked the capital of the old Confederate rebels into a Federal court to show by what right the city should bar colored taxpayers from its public library.

Since Communists, through the Euel Lee case in Maryland and the Scottsboro case in Alabama re-won for colored people the right to sit on juries, we have had suits to open State universities in Maryland, Virginia North Carolina and Missouri.

Maryland is also questioning in the courts the right of county school boards to pay lower salaries to colored teachers than to whites.

In Pennsylvania, Ohio, and Illinois, citizens are testing the equal rights' laws in the courts.

Everywhere there appears to be a disposition to quit whining about Jim Crow and yank him into court instead. It's easier and cheaper just to whine, but court proceeding pay larger dividends.

AN OUTLET FOR TRAINED NEGROES

DURING THE PAST twenty-five years Negroes have been completing the courses of study in our colleges and universities in such large numbers that they have crowded the teaching profession and limited opportunities for profitable service in many other fields such as medicine and the law, especially in large cities. Except in technical lines, business and agriculture, there is comparatively little outlet for the college trained youth of today.

It has occurred to us that some of the colonial administrative jobs in the Virgin Islands, Porto Rico and diplomatic posts in Haiti and several of the Latin-American countries where there are no color prejudices should logically go to Negroes. A nationalist movement has been started in Porto Rico and there is a growing resentment against the United States. We believe that this has been due in part to the fact that many of the white administrators who have been appointed have come from the southern states and have carried with them their traits of inbred racial prejudice. American Negroes would be more sympathetic with the problems of the Islanders.

In a like manner much of the Anti-American sentiment in Haiti could have been avoided by the appointment of a tactful and outstanding Negro as U. S. Minister. Almost half century ago Frederick Douglass was the U. S. Minister to this republic and it is a reflection on the political power of the Negro today that we have lost this post.

But in the Virgin Island, where the federal government has undertaken a program of development, the biggest opportunity is offered. There are scores of administrative and Civil Service positions in this island now held by white Americans. Many American Negroes are just as well qualified, as are several native-born Virgin Islanders who are now living in the United States.

During the political campaign now waxing hot, we hope that some civic organization will query both President Roosevelt and Governor Landon on this problem, and make their answers a basis for a support or opposition. For unless we take a firm stand and fight for a more equitable distribution of the colonial positions the politicians are not likely to give us anything.

We should not hesitate to tell New Deal officials or Republicans the things that we as citizens feel we are entitled to and must have.

In making public the sending of this appeal to the press the NAACP asked the active aid of Negroes and fair-minded white Americans in this crusade. Letters of protest should be showered upon newspapers which persist in this objectionable practice, and letters of appreciation should be sent to those papers which indicate their willingness to be fair.

268 Journals Asked To Ban Race In News

NAACP Starts Drive To Remove "Negro" From Headlines

NEW YORK CITY—The Associated Press, the United Press, the International News Service, and 268 newspapers in all parts of the United States with circulations of 10,000 and over have been asked by the National Association for the Advancement of Colored People to follow the example of the New York Evening Post in banning unnecessary reference to the racial identity of persons accused of crime.

In its letter, which is accompanied by the full text of the order issued recently by the Evening Post following a protest by Walter White, Secretary of the NAACP, the Association points out that its request is an entirely reasonable one and that compliance with it would help materially to disabuse the public mind of the erroneous belief that Negroes are more given to crime than other races.

The association also points out that between one and two million Negroes as a conservative estimate are purchasers of newspapers and that this not inconsiderable number of patrons have a right to ask that their race be not held up improperly, untruthfully and unduly as criminals.

CHILDREN'S BOOK CONTAINS INSULTING WORD

New York, Oct. 16.- A promise that the next edition of a children's book, "The Adventures of Wong Wing Wu", will not contain the word "nigger" was made to the N.A.A.C.P. by the Artist and Writers Guild, Inc., of Poughkeepsie, N. Y. publishers. The editors wrote the N.A.A.C.P. that they did not realize when the book was in preparation that the word carried with it any derogatory meaning, but stated that since receiving the complaint they had investigated and found that the word does have "unpleasant associations in many communities" and that they will change it in the next edition. The word was discovered when Miss Catherine T. Freeland, secretary to Walter White of the N.A.A.C.P., bought the book and began reading it one evening to her little nephew.

NEGRO MUST TAKE HIS MEDICINE

CITIZENS OF THE NEGRO RACIAL GROUP, upon nurses would register opposition to the appointment of a Negro interne and the establishment of a training school for Negro first thought were thoroughly indignant last week as front pitals and the page news article in the two local daily papers told of the unit for Negro nurses. Such a stand was taken, notwithstanding the registering of determined opposition to appointment of Negro doctors on the staff members of the Knoxville General Hospital for Negro patients is housed in a separate pital by forty white members of the hospital staff. The racial unit.

Investigation into the cause of the white doctors adopting such an attitude indicates that such is due to the intraorganization further adopted a motion to the effect that they ings, envy and turmoil existent among Negroes themselves.

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Press Service of the N.A.A.C.P.
10-16-36 New York City

New York, Oct. 16.- A promise that the next edition of a children's book, "The Adventures of Wong Wing Wu", will not contain the word "nigger" was made to the N.A.A.C.P. by the Artist and Writers Guild, Inc., of Poughkeepsie, N. Y. publishers. The editors wrote the N.A.A.C.P. that they did not realize when the book was in preparation that the word carried with it any derogatory meaning, but stated that since receiving the complaint they had investigated and found that the word does have "unpleasant associations in many communities" and that they will change it in the next edition. The word was discovered when Miss Catherine T. Freeland, secretary to Walter White of the N.A.A.C.P., bought the book and began reading it one evening to her little nephew.

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Investigation into the cause of the white doctors adopting such an attitude indicates that such is due to the intra-racial strife, lack of united effort, selfishness, petty bickerings, envy and turmoil existent among Negroes themselves.

It is extremely regrettable that the inoffensive masses of the Negro racial group have to suffer because of the efforts of a few so-called leaders to satisfy their personal ambitions, but if it takes a dose of very unpleasant medicine the like of that being forced down the throats of the Knoxville Negro citizenship, by the white doctors, to purge the race of these selfish doctors and inefficient individuals who are rightly designated destructionists, then the Negro must take his medicine.

Without a single doubt, the Negro must stage a house-cleaning before he can expect consideration of any consequence from people interested in the cause of humanity. If and when Negro members of the medical profession decide that one of their number can enter the hospital for rendering service to patients without the necessity of encountering unkind thrusts from others of his profession, thus impairing his efficiency as he goes about his tremendous duties, then it will be that much can be done in the way of securing the appointment of Negro doctors on the staff.

Without a doubt, much of the retrogression on the part of the Negro racial group can be traced to the very door of the Negro himself and when he gets his house in order and curbs his selfish and vicious attitude, the white race can be induced to administer justice in a more satisfactory manner.

'WHAT IS THE BLACK MAN'S OBJECTION TO HIMSELF'

The above query was forwarded to the editorial department from a reader of this paper of many years standing, in the state of California. The question is one of utmost importance and while the answer occasions the covering of such a broad field, it is, yet, one which should not be evaded. Says the writer: "We represent the only racial group who does not believe in itself and who has no conception of its duty to each other." We are unprepared to deny this statement and can honestly offer no evidence to the contrary.

It is only too true that unity of purpose and sincerity of objective is a fatalistic thing in our consideration. We are individualists, in that our lives are characterized by all of the selfishness and one-sidedness of viewpoint that such a state of mind can contain. In fact, we are shadow boxers in the great drama of life. We fail to comprehend the important things which mean progress and advancement to us as a people.

We have no conception of the value of unified action or unified purposes. We allow the white man's interest to supersede, at all times and in all cases, our interest. A case in point: when Henry Horner was placed on the Democratic ticket for governor, four years ago, Jewish people, regardless of political party affiliation, voted for him. That was as it should have been. It showed a high sense of race consciousness. They saw an opportunity to elevate a member of their own group and they had the sense, the respectability, and the good judgment to do it.

The spirit which prompted the Jewish people to support, politically, a member of their own race is the same spirit which has made the Jewish people a wealthy race. Their unity of action and purpose toward each other explains their ability to have their race represented in the governor's chair in two of the most important states in the Union. It also explains their ability to have judicial representation from the municipal courts to the Supreme Court of the nation. It also explains why they are represented in both halls of Congress and in every legislature in every state.

Yet, these examples of racial cohesion as lessons, are lost to us. Why? What is this which prevents our thinking, acting, working in an orderly way for our own benefit as other races? What kind of an unnatural complex of inferiority and disrespect for self have we that prompts us to believe that every other race is our superior? We have in this city and in many other large cities a voting power which entitles us to every representation politically, of any other minority group. Yet it means nothing in the way of political advancement, save only a few minor jobs.

The question may well be asked what has the black man against himself and what is his objection to his own progress. Surely, no race of people can hope to advance when they allow the leadership of the group to be turned over to the gambling and vice element. It is not the fault of those in power, that we do not advance—it is the fault of the type of leadership who has the ear of those in power. They give the impression that we are satisfied with sordid and vicious privileges, and we verify that impression by our silence.

There has grown up in most of the communities of large cities in which our group reside a leadership of vice lords who are assuming to speak for the decent citizens. Strange to say, this leadership claims to have the ear and confidence of every law enforcing agency, and they justify their claim upon the ground that vice and gambling operates unmolested.

We have always had vice and gambling and probably always will. But this is the first time vice lords have assumed the leadership. This is the first time that they have enjoyed such immunities that their speech and conduct is accepted over that of the respectable citizen. Again the query may be repeated, "What has the black man against himself?"

Promise To Omit Insulting Word From Children's Book

NEW YORK CITY.—A promise that the next edition of a children's book, "The Adventures of Wong Wing Wa," will not contain the word "nigger" was made to the NAACP by the Artist and Writers Guild, Inc., of Poughkeepsie, N. Y., publishers. The editors wrote the NAACP that they did not realize when the book was in preparation that the word carried with it any derogatory meaning, but stated that since receiving the camplaint they had investigated and found that the word does have "unpleasant associations in many communities" and that they will change it in the next edition.

The word was discovered when Miss Catherine T. Freeland, secretary to Walter White of the NAACP, bought the book and began reading it one evening to her little nephew.

Getting Jim Crow Out

Two colored pupils were among the score of New York school children who participated in an NBC spelling bee Sunday morning.

There was no dialect, no blues, no spirituals, no minstrelsy. On the other hand here were just two American children, acting in perfectly normal fashion, participating in activities along with, and performing quite as well as, other children who, from their names, came from many foreign stocks. Had the announcer not declared the two lads were colored, no one could have otherwise guessed it.

This is one of the advantages of the mixed public school. All races are educated together and in this way learn to know that as human beings they are pretty much alike.

The average radio program is designed to show how colored people differ from others.

Ninety-nine and nine-tenths per cent of colored performers are expected to speak in dialect, tap dance, sing the blues or spirituals, portray the character of Uncle Tom or Aunt Jemima and get a laugh.

There is nothing wrong with these roles in themselves. There is something rotten in the compulsion to play them and play nothing else.

The wrong lies in the fact that the rest of the world and even our own children come to regard us as a race of loafers, jokesters, illiterate, incompetent Amoses and Andys—the fools and the buffoons of America.

The first step to get the jim crow out of the rest of America is to get it out of the public schools.

Racial Consciousness-1936

Norfolk, Va. Pilot
April 28, 1936

Southern Hokum for Northerners

In the Norfolk *Journal and Guide* we read that at Southern Pines, N. C., there is an annual observance of "Slave Day" consisting of a round-up of "illiterate members of the Negro race of an advanced age" who are encouraged to put on a performance for the delectation of the townsfolk and the northern tourists from whom Southern Pines and nearby Pinehurst draw their main sustenance. They engage in a crapshooting tournament and "other degrading performances" designed to rekindle the embers of a noble tradition—that of the departed institution of human slavery.

Since this institution was abolished seventy-one years ago, the "ex-slaves" who are mobilized to entertain northern sojourners at Southern Pines are probably 99 per cent phony. But to make that point is merely to note that Southern tourist resorts have learned the trick of serving their clientele with the native hokum without which, it seems, no tourists are wholly happy. The grosser and more colorful the hokum the happier it makes them, for the outlander audience approaches it with a voracious appetite for humbug and an impregnable indifference to history.

Granted that Southern Pines' "Slave Day" has its commercial uses, it nevertheless remains a sad and humiliating spectacle. It takes a robust appetite for profits to capitalize a spectacle evoking that period in our history when a considerable and otherwise enlightened opinion in the South defended human slavery as an institution sanctioned by God. Instead of parading these memories for the entertainment of our monied visitors, we might with better grace allow them to sleep in the history books where those tourists who are hardy enough to crack them open may familiarize themselves with the departed institution in its proper perspective.

The Dumb-Bells at Douglass High

Black Dispatch 5-23-36

A total of eleven invitations, coming from as many members of the graduating class of Douglass high school, landed at the Black Dispatch office this week, and therein rests a story that our readers ought to know about. It so clearly demonstrates the fact that Negroes do not know to cooperate.

The invitations, which we understand cost each member of the class 6½ cents each will in no wise compare with the workmanship and class of two invitation jobs we shipped to Arcadia and Wellston schools for 6 cents each. Every one of the programs we received had an insert printed on cheap bond stock, unmatched with the vellum folio material which the class was supposed to get. Again, the ink on each one of the Douglass invitations we received had offset, and the type faces used were worn.

The invitations we are talking about, and which were printed for the 101 graduates of Douglass high school, were printed in a white shop in spite of the fact that the Black Dispatch is equipped to do a better job and for less money, as can be proved by getting one of the invitations we have just printed for the graduates of Langston university and comparing it with the shoddy job now being mailed out by Douglass high school students. Get one of the Langston university invitations and compare it with the Douglass school invitation. Hundreds of them are all over the city. We are willing to rest on your judgment.

The Black Dispatch does not preach boycotting white business places for Negro business. We believe that if a white person or firm can give a black man a better job at a better price the business belongs to the white man. On the other hand. we will leave it to any fair-minded

PHILADELPHIA, PA
INQUIRER

APR 19 1936

NEGROES OBSERVE ACHIEVEMENT WEEK

Eight-day Program Begins Today, With 50 Meetings Listed for This Area

By JOSEPH V. BAKER

Today marks the beginning of Negro Achievement Week in Pennsylvania, New Jersey and Maryland with upward of 50 meetings of importance scheduled to be held in that area during the next eight days. Each meeting, according to the chairmen of the various commissions which have been appointed to direct the celebration, will be designed "to increase the Negro's own knowledge of what he is doing and can do for America and to more fully acquaint other races with these contributions."

Mayor Wilson pointed out that the city's Negro citizenry, numbering 220,000, spend upward of $100,000,000 with Philadelphia firms yearly. In paying a special tribute to the Negro physician, the Mayor said:

"Standing strongly out against the ravages of diseases which have so long taken a deadly toll of the numbers of his group, the Negro physician has kept pace with the great pace that has been made by medical science. Day after day he places himself squarely between the onslaught of pestilence and his group and day after day the life-span of Negroes in metropolitan centres increases."

Mass Meeting Friday Night

The climax of the week here will be a mass meeting next Friday night at Tindley Temple Methodist Episcopal Church, Broad st. below Fitzwater, when Dean Kelly Miller, Howard University, one of the group's outstanding historians, will be among the speakers. Author of a number of books on Negro life in the United States, Dean Miller will trace the line of co-operation between white philanthropy and Negro education and outline his "Plan for Tomorrow," which will be taken from the manuscript of his next book.

Speaking with Dean Miller will be Dr. Sadie T. M. Alexander and John M. Marquess, leaders in civic and fraternal circles here. The Golden Awards which will be presented by Mayor Wilson, will be given to Mrs Ethel Hedgeman Lyle, founder of the Alpha Kappa Alpha sorority and to the mother of Marian Anderson, who will accept the scroll for her daughter, who is abroad.

Score of Other Events

The celebration of the week will also be marked by the launching of the section's only Negro magazine the "Brown American," which will be published by the Bureau of Negro Affairs to carry on the work of disseminating Negro history.

This will be one of a score of events, included among which will be memorial services for the late Richard Harrison, "De Lawd" of "Green Pastures," which will be held at the Seger Recreational Centre; a testimonial dinner for outstanding Negro athletes, which is sponsored by Joseph H. Rainey and the Middle Atlantic Athletic Association, and a peace demonstration at the Academy of Music.

SPRINGFIELD, MASS.
NEWS

MAY 23 1936

AN UNFORTUNATE OMISSION

Leaders among the Negroes of the city are quoted today as "boiling with indignation" at the neglect of their race in the plans for the tercentenary. They have reason to be sore at the fact that they appear to have been ignored. The Negro community is a large one here, with many churches and organizations as well as important community activities. It is unfortunate that they have been passed up on this momentous occasion. The Negroes, however, must be credited with tact and patience in waiting until the more important features of the tercentenary are over before giving voice to their indignation. It is too bad that it did not occur to those in charge to give them important consideration.

Negro Voices Rise In Protest

NEGRO SONGS OF PROTEST, words and music collected by Lawrence Gellert, foreword by Wallington Riegger, frontispiece by Hugo Gellert. New York, American Music League. Price $1.

By MAX MARGULIES

THE early publication in periodicals of a few Negro songs of protest from Lawrence Gellert's collection indicated at once the inestimable service of Gellert to the study of American folk culture. The songs of protest were neither spirituals nor blues, but an entirely new kind of authentic folk music which had been conspicuously absent from previous "standard" collections. They were work chants reflecting the daily life of the Negroes of the South, with tempo and rhythm growing out of the type of work and the motion of the implements used. These songs are sung for hours on end in lumber and turpentine work camps, in cotton fields, on chain gangs, and new verses, either nonsense or bawdy or protest verses are constantly improvised, depending upon whether or not whites are within earshot.

For more than a dozen years, Lawrence Gellert hitch-hiked, walked and rode through the deep South. He gained the friendship and confidence of Negroes in the various "Niggertowns," "Black Bottoms," "Buzzar' Roosts," and "Dark Corners," in city slums, on remote farms, on chain gangs and in work camps. He slept in "ramshackles half disappeared in malarial swamps," retched in jails which the jailers would not enter, "fared on the usual Black Belt coffee 'bitter as gall,' cow peas and sow belly," through Georgia, the Carolinas, way over in Mississippi and Louisiana even and collected more than three hundred songs.

* * *

THE Negro songs of protest have convinced professional folk-song collectors that their "representative" Negro folk songs are merely "white man's songs," sung under the benevolent eye of guards, foremen, and the "bossman." Whereas the Lomaxes, father and son, the editors of a fairly comprehensive collection of American folk songs, formerly made an officially conducted tour of the South (Negroes on chain gangs—flanked by armed guards—sang very "characteristic" songs for them), they have been quick to benefit from Gellert's collection, and today they "plant" Negroes in jails and on chain gangs to take down the songs sung in the absence of the guards.

The very verses of the songs, destroying forever the traditional estimate of the Negro as amiable clown, standing hat in hand while the white folks pass, shouting glory to God, dancing to the Blues—display a consummate sensibility and sound a stirring new note in American folk poetry.

This will be heard:

Sistren and brethren,
Stop foolin' wid pray
When black face is lifted
Lord turnin' 'way

We's buryin' a brudder
Dey kill fo' de crime
Tryin' to keep what was
What was his all de time

We's tucked him on under
What you goin' to do
Wait till it come
Dey's arousin' fo' you?

Yo' head 'tain' no apple
Fo' danglin' from a tree
Yo' body no carcass
Fo' barbecuin' on a spree

Stand on yo' feet
Club gripped 'tween yo' hands
Spill dere blood too
Show 'em yo's is a man's

This, mind you, is spontaneous creation:

Out in de rain, out in de snow,
When Bob Russell calls you, you got to go
Cap'n Bob Russell, meanes' man in town,
Ef yo' ast fo' yo' money, he shoot you down
He better not come mess wit' me no mo'
Ah's all ready dis time wit' mah fohty-fo
Ah tol' him dis mawnin' an' de day befo'
Ah'm gonna leave heah ain' comin' back no mo'

And these casual stanzas:

De raggedy man see de hahd time
When his money is gone
He don' has no where to go
He jes' runnin' roun' f'om do to do'
You an' me see de hahd time
Sence we wuz bawn.

* * *

Where wus you when thirty blowed fo' time?
Ah wuz in some valley drivin' steel on down.

The songs are distinctly secular:

Religion is somethin' fo' de soul
But preacher's belly done git it all
I know

Lawd make preacher big an' fat
Sleek an' shiny lak a beaver hat
Dat's so

He eat yo' dinner an' take yo' lamb
Gwine give you pay in de promis' lan'
Oh yes

This was sung in a jail where literally roasting body lay upon roasting body, and the jailer did not care to enter:

Don't mind de weather, so de wind don' blow
Don' mind de chains, so de ball don't grow

Way far from home, wid hammer in mah hand
Ah'm so tired hammerin', ah can't stand

You don't know, you don't know mah mind
When you see me laughin', laughin jes' to keep from cryin'

Ah feel mah hell arisin' six feet a day
Lawd, if it keeps arisin,' gonna wash dis damn lan' away!

* * *

WHEN Gellert arrived in New York he tried hard to bring the Negro Songs of Protest before the largest possible number of people.

A nationally known radio station offered him a contract if he would incorporate the songs into a series of sketches a la Amos 'n' Andy.

The director of a famous choir offered to add them to his repertoire if Gellert would permit him to convert them into "spirituals."

A prominent composer of Tin Pan Alley tried to interest Gellert in making foxtrots of the songs.

A famous publishing house thought that Gellert's songs would interfere with its text book circulation in the South.

A famous music publishing house suggested that the title "Protest" be omitted.

A famous poet connected with a publishing house, thought: how wonderful! perhaps if slavery had lasted a little longer, we would have witnessed even a greater flowering, etc.

* * *

THE American Music League has published a complete volume of these songs, or Volume One of Lawrence Gellert's collection. It consists of twenty-four songs. The melodies are faithfully rendered, as nearly exactly as sung into the recording machine as our conventional notation allows.

Elie Siegmeister has provided wholly fresh and intelligent accompaniments for those who wish accompaniments.

The book, entitled "Negro Songs of Protest," with a Foreword by Wallingford Riegger, a Preface by Lawrence Gellert, and a Frontispiece by Hugo Gellert, is already on sale. Its appearance is a landmark in American culture.

* * *

TO celebrate the publication of the songs, the American Music League is presenting a first public hearing of a large number of them at a concert tonight, at Steinway Hall, 113 West 57th Street, Studio 503 (8:30 o'clock). William Bowers, Negro baritone, Harrison Wall Johnson, pianist, and Carroll Hollister, accompanist, will participate.

Letters Deny Epithets but Their Use Continues

The junior page editor has received several replies to the letters of protest sent out against the use of insulting epithets and songs about colored people.

Father G. A. McDonald, S.J., associate editor of the Queen's Work, says:

"It particularly grieves me to be charged with bias or prejudice against colored people. For years I have been working against their discrimination. The last term I would think of using in speaking of colored people is n——r since my experience with them has taught me how they regard people who use such insulting epithets."

Without a Song

In reply to our protest against the use of the musical selection 'Without a Song," in which appears the line "a d—— ain't no good no how," on Dr. Poling's National Youth Conference program, we have the following:

"I can assure you that Dr. Poling, as well as the musical director and his group of vocalists would none of them intentionally use a composition which would cast a reflection upon any individuals or groups.

"Regret is expressed that a selection should have been used that could cause offense; and that the uplifting influence of the spirituals was nullified by the use of undignified and disrespectful material."

The letter is signed by Frank C. Goodman, executive secretary of the Federal Council of Churches of Christ in America.

Bans Not Followed

White America professes bans and taboos on insulting terms, but permits their use. We accept people's word that they did not mean to insult us, but notice that the vile epithets are still heard over the air.

Real sincerity can be shown only when there is no further use of these objectional words.

Both singers and radio audiences must be poverty-stricken indeed when night after night, they use this objectional low grade music, when there is such very beautiful music to be had in great abundance.

NBC Puts on Raw Song

About 10 p.m. Sunday, September 3, the Intercity Quartette put on an offensive song using the word d——y.

This was done in spite of the fact that there is a station ban on the use of words offensive to listeners. Their ban does not seem to work.

Racial Consciousness—1936

We Hurt Ourselves

One reason why Negroes do not make the progress in business which they should is their insistence on an equality within the race. The Negro domestic easily takes orders from whites, but she fairly shouts "I won't work for my own color" because to do so, she thinks, is an admission that the employer is her superior.

Considering the large number of Negroes who work in groups, the foremer among them are few. Promotion is blocked at the very outset of their rise from common labor by their people's unwillingness to take orders from them. Not all are so foolish, but enough are to have created that general impression. Consequently, employers are unwilling to invite discord by advancing one Negro over another. Failing in the first step, the Negro, if he enters business at all, leaps into it unprepared. He buys experience at his own expense, with no period of training such as he would have had if he could have moved up gradually from worker to foreman to partner.

There are many cities in this country with a Negro population of 25,000 or more. Any city of that population has a variety of businesses, yet Negroes of equal number, who buy everything like their white neighbors, do not supply themselves even the necessities. As a result many places of employment are lost and they must crowd into a few lines of work with cut-throat competition resulting.

In recent years movements to force white business men in Negro neighborhoods to employ Negroes have broken out in several cities, notably Chicago and New York. Of course it is fair that some part of the money that comes from Negroes shall go back to them. But it is obviously better to seek that money without coercion and strife than with it. If there was no silly refusal to let one member of the race rise above the others, the movement toward business would be natural, and in time would reach its full development in the form of all kinds of business.

The place to begin is at the beginning. First of all, if work is honorable, there is no social difference between employer and employe, and for that reason a Negro is as good to work for as anybody else. With that handicap out of the way, a cheerful willingness to work under a Negro foreman would follow. After that nature would take its course. Ultimately all Negroes with business inclinations would have their chance and some would succeed. There can be no solution of Negroes' problem in America so long as they themselves insist upon blocking their own progress.

INDIANA NEGRO HISTORY SOC. MEETS

Recorder 10-21-36 Indianapolis, Ind.

With its aim as emphasizing the accomplishments of the race, the Indiana Negro History society held dinner-discussion at th ePhyllis Wheatley YWCA Friday of last week. More than fifty members from all parts of the state were in attendance. The society meets once a year, and at intervals bulletins are sent, containing suggestions calling attention to various achievements, interesting persons, pictures suitable for public buildings, lists of proper books as well as naming material appropriate for scrapbooks for the children.

Although the organization is but one year old, it has gained wide and enthusiastic support, it is said. Mr. John W. Lyda, Sr., of Terre Haute is the president; Mr. Walterford of Shelbyville, vice president, and Mr. C. T. Hyte of Terre Haute is treasurer. The organization has members in New Albany, Jeffersonville, Franklin, Gary, Indianapolis, Terre Haute, Seymour, Madison, North Vernon, LaFayette, Kokomo, and rural districts.

'SHOW US THE WAY' IS CRY OF YOUNG SOUTHERN WOMAN

To the Editor,
The Pittsburgh Courier.

Recently in America, there have been cropped up many varied and well-expounded theories for sound government and means of "turning the erstwhile corner" toward prosperity. None of these theories have proved tenable enough to carry the weight of the deplorable condition into which we have allowed ourselves to drift. We are still floundering about looking for a solution. At this most critical time in our history, youth can do much to straighten out what, shameful to say, age has messed up. We are ready, we are willing to shoulder this great responsibility and when I say this I wish it were so that I might include everyone, every young person who has just become of voting age as I have, but I can only speak for black youth. And that is what this writing is about.

I am not rehearsing grievances, nor do I plead for sympathy, out I only ask for the ears of the average American and his open mind. I was born in the South and I love it; I have lived other places, East and West but the lure of the glorious Southland with its mellow sunshine and soft moonlit nights always calls me back for this is home. Home, that denies me the privilege of elevating myself to the standard of any other American that forbids me the right to work wherever I am qualified to work and in whatever capacity I have laboured to make myself fit. I writhe at the thought of being forever bound by these prejudiced links and I speak for thousands whose tongues are tied by the whip of authority and who dare not protest for fear of ostracism in their own group.

Oh, I am not radical! Do you Americans blame me for fearing to bring up my boys with the fear of the noose forever about their necks? Do you mothers know how it feels to see that great feeling of inferiority swelling in the soul of your little girl before she is old enough to know the word "prejudice?" It is only an equal chance we seek, to work and live and to breathe as you do naturally; not a place in your social lives, we never asked to warm our feet by your hearts or marry your sons or your daughters, we are perfectly satisfied in the thought that all is not unlovely among our own dusky faces; it is just that we want economic freedom, a chance to get that promotion when it comes our way, to get that job for which you are afraid to admit we are more capable than some of you.

Isn't there a way, young fellow, by which we can arrange to live in harmony, to work in harmony, and if it is to be brown with brown and black with black, can we not do it intelligently and without violence in peace and understanding? I am not a Communist, I am rather young to have been anything yet, but old enough to know that today, America is facing a new and different Negro, one who is wide awake and waiting for an opportunity to lift up his eyes in pride and glory toward tomorrow's sun, does Communism offer a way?

SANDRA KENNETH.

THE KEEPER OF THE GATES

Recorder 10-21-36 Indianapolis

A few decades ago a promising Negro orator speaking to a political gathering said, "The Negro voter in the North is 'the keeper of the gates'." Further he proclaimed, "I am a Southern Negro. I was born in the deep South. I make no apologies to any man because I am a Negro. I am the keeper of my soul. I raise my eyes to the skies and I would maintain, or elevate my spirit and mind. Yes, I desire that these abide on the highest plane within the ethereal realm, even, so, as the ordained heritage of any American citizen.

"Still, my fellow-countrymen, the time or season arrives when to survive, we must compromise with our convictions, as we are confronted with certain phases of grim reality. I speak with the survival of the black

man in the Southland. Appalling circumstance make him the victim of direful, if not unparalelled usage. He is a victim of a blight within 'the traditions of the elders' and here—is he, or is he not a brother, as a fellow-countryman?

"Yet I have seen him mobbed, lynched and proscribed. He is disfranchised and rebuked or abused for success or failure in his role as a citizen of the land; and more his blood has been furrowed into the soil as a tribute to the sword or plow-share. Times there are, when he has been the victim of compromised justice, injustice, or malice and hatred unparalleled, and near inconceivable. When he is smote on the right cheek, he turns the left cheek. Albeit, time may compensate for the inequitable tide, in the course, over which casual mortals' affairs extend.

"Moreover — there is life, and hope. A little journey of a few hundred miles reveals a change in prospects. However, my friends, some black men must live in the Southland, alongside of those, who were lynched today or will be lynched tomorrow.

"While in either instance each or both are a likely victim of the agencies that make the gloomy picture, such as I have painted for you. Yet—and again, there is before him, you in the North are 'the keepers of the gates.' I plead with you, to never betray, or deny us—we who cannot reach the gates.

"You in the North can make the burden of the Southland's Negro easier, when you stand with those who uphold the greatest measure of the spirit, if not the letter, of the Federal Constitution."

"The tradition of the elders" still abide in the Southland. A majority of the Negro citizens of the nation live under the shadow of these traditions. A few pass through the gates over into—as it were, "the promised land" — yet they may not keep faith with their brothers on the other side. Mr. Colored Voter—what do you say about the matter today? Think it over—you know too well of all the circumstances herein related.

Reader's Vigilance Shows U. S. Using Old Pamphlets

WASHINGTON.

The proper noun "Negro," has not been printed with a small "n" since 1930, in Woman's Bureau publications, according to Miss Mary Robinson, white, chief of the bureau's Public Relations Division.

Explaining the presence of the lower case "n" in Folder 5 of the bureau publications, Miss Robinson stated that an organization had protested the spelling in 1930 and that Miss Mary Anderson, white, chief of the Women's Bureau, had concurred in the opinion that the word should be capitalized and had requested the Government Printing Office to print it with a large "N," which had since been used.

New Folder in Its Place

Folder 5, in which the lower case letter occurs, has been replaced by Folder 10, said Miss Robinson, who further explained that only occasional copies which have been in circulation for some time display the objectionable spelling.

A copy of Folder 5 got into the hands of an AFRO reader who sent in his complaint to this newspaper.

WPA COURT MURAL WILL BE REMOVED

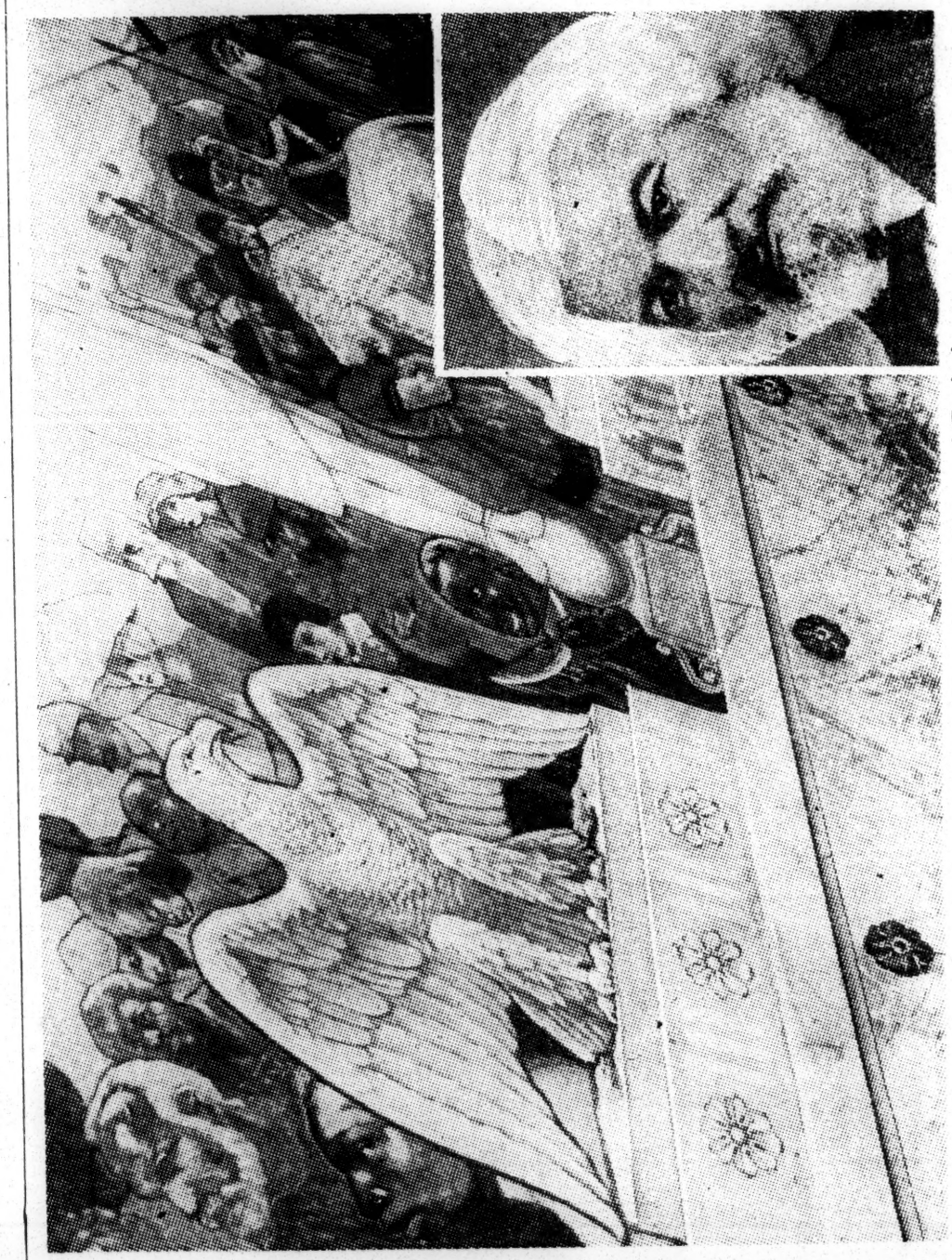
Picture of Negro Eating Melon as Lincoln Reads Draws Protest.

NEW YORK, Nov. 30.—(AP)—Clifford M. Pinckney, Bronx borough engineer, disclosed today that WPA artists would start tomorrow removing from a county courthouse mural a representation of a negro eating watermelon while Abraham Lincoln reads the emancipation proclamation.

Pinckney said that the move resulted from complaints from negro organizations that the depiction was a "burlesque" on the negro race, and that the change was advised by the Municipal Art Commission after an inquiry.

Samuel Englehart, WPA official in charge of the courthouse art project, said that the watermelon-eating figure had been included merely to "lighten" the mural, and that it would be replaced by the likeness of a negro "prominent in Lincoln's time."

'Watermelon Mural' in Court Ordered Erased



Mural in Court That Caused Storm of Protest.

The old tradition of the Southern Negro with a huge slice of watermelon from [illegible] is passé, and therefore a figure in the huge WPA mural in the rotunda of the New York County Courthouse in Manhattan, depicting such a happy-go-lucky person, is to be whitewashed with concealing white paint, and the figure of Frederick Douglass substituted.

Objection to the post-dated portrayal of an antebellum Negro was strenuously opposed by a group representing Harlem [illegible] who asked that the figure be replaced with one more respectable and more nearly typical of the "dignified" portion of the Negro race.

The objectionable mural shows Abraham Lincoln with a group of emancipated slaves clustered about his feet. One holds up a child for a better glimpse of the Great Emancipator; others have baskets of cotton; one is a small Negro boy, grinning, with the slice of watermelon. The artist, Attilio Pusteria, told the Harlem group that the figure was included with no "malicious" intent, but merely to inject a touch of levity into the solemnity of the mural.

On the committee protesting were Thomas B. Dyett, an assistant district attorney; Henry Craft, executive secretary of the Y. M. C. A.; and the Rev. William Lloyd Imes, pastor of St. James Presbyterian Church

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WPA COURT MURAL WILL BE REMOVED

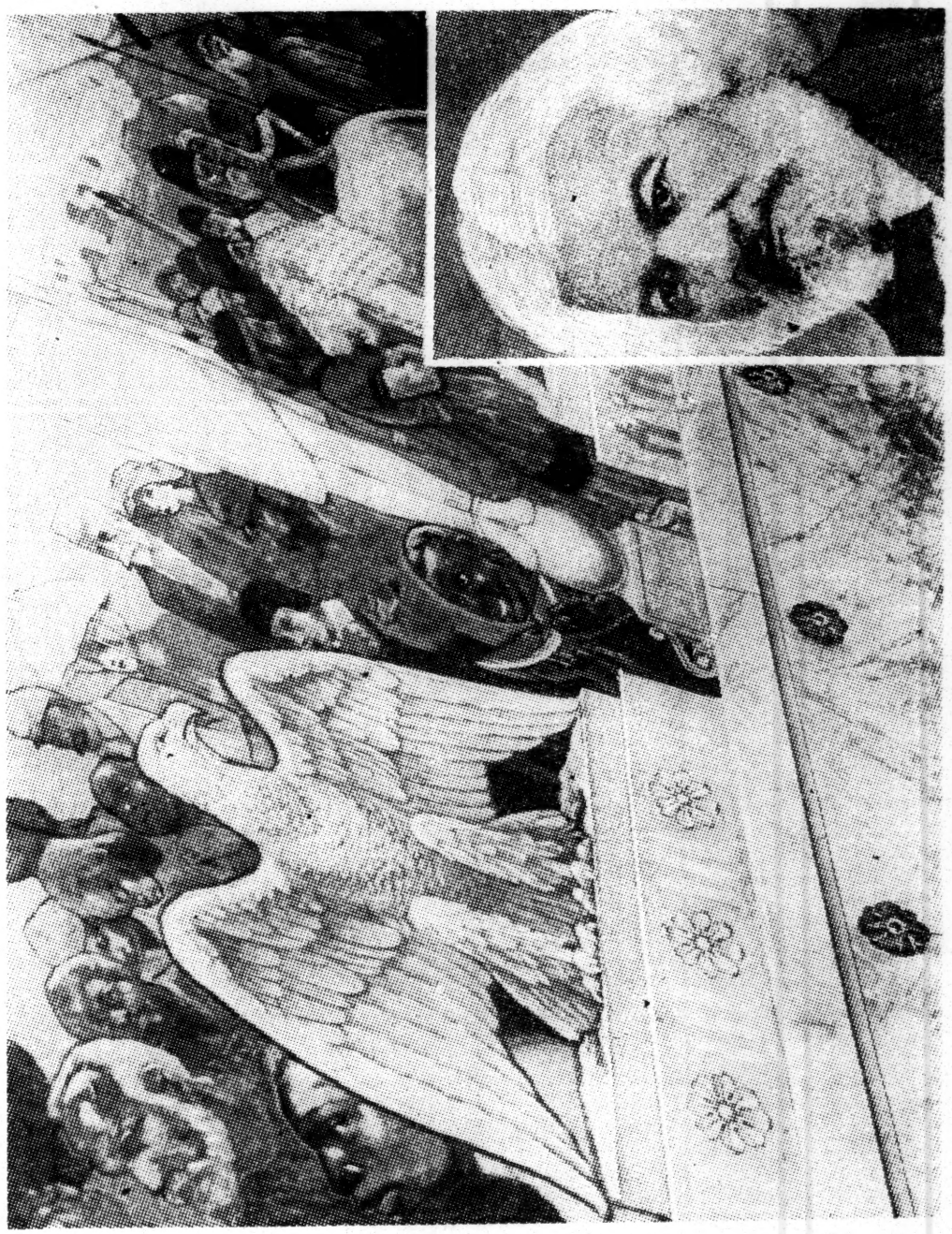
Picture of Negro Eating Melon as Lincoln Reads Draws Protest.

NEW YORK, Nov. 30.—(AP)—Clifford M. Pinckney, Bronx borough engineer, disclosed today that WPA artists would start tomorrow removing from a county courthouse mural a representation of a negro eating watermelon while Abraham Lincoln reads the emancipation proclamation.

Pinckney said that the move resulted from complaints from negro organizations that the depiction was a "burlesque" on the negro race, and that the change was advised by the Municipal Art Commission after an inquiry.

Samuel Englehart, WPA official in charge of the courthouse art project, said that the watermelon-eating figure had been included merely to "lighten" the mural, and that it would be replaced by the likeness of a negro "prominent in Lincoln's time."

'Watermelon Mural' in Court Ordered Erased



Mural in Court That Caused Storm of Protest.

The old tradition of the Southern Negro with a huge slice of watermelon from [illegible] is passé, and therefore a figure in the [illegible] WPA mural in the [illegible] of the New York County Courthouse in Manhattan, depicting such a happy-go-lucky person, is to be wiped out with concealing white paint, and the figure of Frederick Douglass substituted.

Objection to the post-dated portrayal of an antebellum Negro was strenuously opposed by a group representing Harlem [illegible] who asked that the figure be replaced with one more respectable and more nearly typical of the "dignified" portion of the Negro race.

The objectionable mural shows Abraham Lincoln with a group of emancipated slaves clustered about his feet. One holds up a child for a better glimpse of the Great Emancipator; others have baskets of cotton; one is a small Negro boy, grinning, with the slice of watermelon. The artist, Attilio Pusteria, told the Harlem group that the figure was included with no "malicious" intent, but merely to inject a touch of levity into the solemnity of the mural.

On the committee protesting were Thomas B. Dyett, an assistant district attorney; Henry Craft, executive secretary of the Y. M. C. A.; and the Rev. William Lloyd Imes, pastor of St. James Presbyterian Church.

Racial Consciousness - 1936

Greenwood, S. C. Index-Journal
December 9, 1936

UNUSUAL PROTEST

This news item from The New York Times of Monday is worth a bit of notice:

Because of objections of Negro leaders that a figure of a Negro eating a piece of watermelon in a scene depicting Abraham Lncioln is undignified and "belittling" to the Negro race, the figure will be painted out and another substituted in the murals decorating the rotunda of the County Court House, it was decided yesterday. Work on the change is scheduled to begin today.

The paintings, on which work has been proceeding for a year and a half under the WPA, and which have not yet been unveiled, were inspected by Ernest Peixotto, painter-member of the Art Commission of New York City. The artist, Attilio Pusteria, consented to the substitution of a portrait of Frederick Douglass, Negro leader in Lincoln's time, and the change was accepted by a group of Negro leaders with whom Mr. Peixotto met in the office of Borough President Samuel Levy.

The protest was made, it is learned from this same story, by a group of representative ministers, doctors, lawyers and others of Harlem, the Negro community of New York City, and was based on their feeling that the picture was a "burlesque" and not one of sufficient dignity for a place in a mural decoration.

Inasmuch as the watermelon eating slave is to be painted out of the picture and another one painted in there is nothing to be gained by any comment for or against now.

But what have the rampant apostes of "realism in art" have to say about it?

SMASH DEGRADING TERM

REV. MYRICK CIRCULATES PETITION AGAINST USE OF WORD "NEGRO" AS A RACE COGNOMEN—ENCOURAGED BY SUPPORT OF REV. GEORGE FRAZER MILLER

Guardian
12-26-36
Boston Mass

Continuing his crusade against the nickname "Negro", which is held to be a "designation of infamy", Rev. J. S. Myrick of this city is circulating a "petition" for the signatures of all persons who are willing to aid in the fight against the use of the "abominable term". The degrading appellation makes the 15,000,000 Colored Americans the target for jim crowism segregation and the most brutal appression, the petition reads.

The Rev. George Frazier Miller, pastor of one of Brooklyn's foremost churches, issued a smashing broadside blast against the iniqutous misnomer. Rev. Miller said: "Many of our leaders are professional users of the word—profiting by its use by playing into the hand of the Caucasian who assumes a superior air, and of the Colored man who seems not to understand the degrading implications of the term. They no more refer to themselves as men. They say—and now I must use the term—"a white man and a negro." And you see by this who is the man: only the one designated as 'white'."

"I abominate the term so thoroughly that I refuse to apply it; and I pronounce it only when I must to let people know what I am talking about."

Rev. Myrick asks that the petition below be filled out and sent to his address.

PETITION

TO THE COLORED PEOPLE OF AMERICA:

We, the American Society, are asking you to sign and circulate this petition and return the same to the founder and General President, Rev. J. S. Myrick, 990 Tremont Street, Boston, Massachusetts, if you are willing to aid in the fight against the use of the word "Negro" which is applied to more than fifteen million Colored people in the United States of America, making them a target for jimcrowism, segregation and the most brutal oppression.

Name	Street & Number	City & State
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Racial Consciousness-1936

Association for the Study of Negro Life and History.

$3,341 GIVEN TO HISTORICAL ORGANIZATION

Reports From Nation-Wide Membership Drive Incomplete

WASHINGTON. — Incomplete reports from the nation-wide one dollar sustaining membership drive of the Association for the Study of Negro Life and History show that $3,341.51 has been received to date.

The report by states: Alabama, $196.45; Arkansas, $75; District of Columbia, $1,277.60; Florida, $104.35; Georgia, $22.72; Kentucky, $20.81; Maryland, $78.10; Michigan, $198.10; New York, $137.40; North Carolina, $25.29; Illinois, $206; Ohio, $104.28; Texas, $65.85; Virginia, $450.79; West Virginia, $204.83; Tennessee, $123.44. England sent $50.

The campaign proper does not end until May 1. Many state chairmen have announced that they will continue their work throughout the summer, according to Dr. Carter G. Woodson, founder and director of the association.

Encouraging accounts have come from Louisiana, Oklahoma, Missouri, North Carolina, South Carolina, Delaware, Massachusetts and Rhode Island, Dr. Woodson said.

The late John Hope was president of the association. Members of the executive council are: Louis R. Mehlinger, also secretary-treasurer; Carter G. Woodson, James H. Dillard, John M. Gandy, Mary McLeod Bethune, Lucy Harth Smith, Evarts B. Greene, H. Councill Trenholm, Edwin R. Embree, Joseph J. Rhoads, W. R. Banks, Alexander L. Jackson, A. M. Schlesinger, Harry E. Davis, T. Wingate Todd and Bishop R. A. Carter.

The association was founded in Chicago in 1915.

A WORTHWHILE ENDEAVOR

WE CONGRATULATE THE Association for the Study of Negro Life and History on the calendar on important events and dates in Negro history which it has published and which is being distributed to newspapers, churches, schools etc. The New York Age received one of these calendars last week and we regard it as highly as we do our dictionaries or any other reference book in our editorial office.

This organization under the leadership of Dr. Carter G. Woodson has surmounted innumerable obstacles in its struggle for existence and should have the support of all who are interested in the progress of the Negro.

Send a contribution to Dr. Woodson at 1538 Ninth street, N. W., Washington, D. C., it will cheer him on.

$225 IN CASH

Harvard Professor Gets First Prize; Best Review By John Matheus

NEW YORK. — Winners of cash awards totalling $225 given each year by the Association for the Study of Negro Life and History were announced this week by Dr. Carter G. Woodson, director of the association. The prizes will be awarded at the annual meeting of the organization in Petersburg, Va., beginning Sunday, October 11. These prizes are given by a friend of the association to stimulate interest in research and publication of facts bearing upon the Negro.

The first prize of $100 for the best article contributed to the Journal of Negro History during the year ending October 1, 1936, goes to Professor Henry J. Cadbury of Harvard university for his study of "Negro Membership in the Society of Friends." Professor Cadbury is a member of this sect himself, having once been a teacher at Pendle Hill where he directed attention to this neglected aspect of the history of his forbears in order to set forth what they did for the evangelization and education of the Negro.

Second Prize to Curator

The second prize for the next best article thus contributed goes to Arthur A. Schomburg, a noted bibliophile, serving as curator of the Negro collection of the 135th street branch library in New York city.

The first prize of $50 for the best review contributed to the Journal of Negro History, goes to Professor John F. Matheus, head of the department of modern languages, West Virginia State college, Institute, W. Va. He reviewed Francois Dalencour's "Precis Methodique d'histoire d'Haiti" and H. P. Davis' new edition of "Black Democracy." Professor Matheus presented scientifically the important contributions made by the Haitian historian and compared these with the recent work by the American author, who in his first edition of "Black Democracy" made a fair summary of the history of those people.

The second prize of $25 for the next best review goes to Dr. Ralph J. Bunche, head of the department of political science of Howard university, for his review of Harold F. Gosnell's "Negro Politicians." This book created quite a stir inasmuch as it was worked out in the department of political science of the University of Chicago and dealt with the Negro in politics in that city. Dr. Bunche, one of the most highly trained men in political science, has analyzed this production from the point of view of a scholar.

Other Prize Winners

Among other distinguished scholars who have received prizes for articles are Miss Faith Vibert of the Society for the Propagation of the Gospel in Foreign Parts, Dr. Kenneth W. Porter of Harvard university, Irving Dillard of the St. Louis Post Dispatch, E. D. Preston of Washington, Fernand Masse of the Bibliotheque Nationale in Paris, Dr. Charles H. Wesley of Howard university, Professor Luther P. Jackson of Virginia State college, and John B. Cade of Prairie View State college.

Among the winners of reviews have been Professor L. D. Reddick of Dillard university, Dr. Rayford W. Logan of Atlanta university, Victor R. Daly of Washington, Prof. V. B. Spratlin of Howard university, Miss Bernice Preston of St. Louis, Professor Clayton S. Ellsworth of Worcester college, and Ben Azikiwe of the Gold Coast, West Africa.

At the annual meeting at Virginia State college the main theme will be the matter of pedagogical approach. "During the last 21 years the Association for the Study of Negro Life and History has unearthed much valuable material," Dr. Woodson said. "The natural question now is what must we do about it. The public knows little about these findings still left in scientific form. What can we do to adapt them to the capacity of students on the various levels? How can these facts be integrated with the general course in history, literature, and art?"

Mrs. M. Bethune Heads History Association

Action Taken at Annual Assembly at Virginia State College.

MATHEUS AWARDED $50 FOR REVIEW

Three Other Prizes Are Also Given

PETERSBURG, Va.—Mrs. Mary McLeod Bethune, president of Bethune-Cookman College, Daytona, Fla., and National Youth Administration official, was chosen president of the Association for the Study of Negro Life and History at its annual meeting in Virginia State College, last week.

Dr. Carter G. Woodson, Washington, was re-elected as director of research and editor. Dr. Rayford W. Logan was selected as assistant editor; L. R. Mehlinger, secretary-treasurer.

Executive Council

The executive council members of the association are:

Mrs .Bethune, Dr. Woodson, A. A. Taylor, Dr. J. C. Bruce, Mr. Mehlinger, Dr. James H. Dillard, Dr. John M. Gandy, Mrs. Lucy H. Smith, Evarts B. Greene, H. C. Trenholm;

President Joseph J. Rhoads of Bishop College; W. E. Banks, W. R. Banks, Alexander L. Jackson, A. M. Schlesinger, Bishop R. A. Carter, T. W. Todd and Dr. Charles H. Wesley of the Howard University history department.

Matheus Awarded $50

History prizes were awarded at the meeting. Only one winner, Prof. John F. Matheus of West Virginia State College appeared in person to receive his prize. He was awarded the first prize of $50 for the best review contributed to the Journal of Negro History for the year ending October 1, 1936.

The prize of $25 for the next best review went to Dr. Ralph J. Bunche of Howard University. The prize of $100 for the best article went to Prof. H. J. Cadbury of Harvard University; the second prize of $50 went to Arthur A. Schomburg, New York.

At a business meeting of the association the plan for a board of editors was revived. It was voted to have Dr. Woodson appoint a board of editors subject to the approval of the executive council. The board decided upon includes:

Prof. Luther P. Jackson, Virginia State; Prof. Sterling A. Brown, Howard; Prof. Lorenzo J. Greene, Lincoln University, Mo.; Dr. Rayford Logan, Atlanta; Prof. L. D. Reddick, Dillard; Dr. Woodson and W. Allison Davis, Washington.

Technique Criticised

Among the speakers was Caulbert A. Jones, Shaw University, who spoke of the mistake of certain teachers concerned with biography, who in their references to the race in the schoolroom merely give sketches of persons in whom they may be specially interested.

Other speakers included: Mrs. Maud W. Winston, Southampton County, Va.; President Rhoades, Miss Felicia Anderson, Virginia State; Professor Jackson, Prof. Charles G. Bunche, Howard art department; Miss Florence Tuskegee; Mrs. Glenn R. Beatty, Fayetteville Normal School; Bennett; Dr. Gandy, Dr. Lo- T. C. Walker, Cappahosic, Va.; Dr. S. B. Dr. W. Sherman Savage, Lincoln Hall, State educational supervisor, and University, Mo.; Prof. Edna M. Cole- department; Prof. L. S. James, State education Virginia State; Dr. J. C. Bruce, Johnston, Virginia State, and Dr. Wes- school supervisor; ley of Howard.

ARTICLES ON HISTORY WIN

Racial Consciousness – 1936 Negro History Week.

Elizabeth City, N. C., Advance
January 28, 1936

School Will Observe Negro History Week

Manteo, Jan. 28.—H. L. Price, principal of Manteo colored school, announced today that the school will observe Negro History Week with a program in the school building on the night of Thursday, February 13.

The main address will be made by Professor James A. Clark, M. A. and B. S., in charge of the biology department of the State Normal School at Elizabeth City.

Price said that R. H. Atkinson, county superintendent of schools, is to present the speaker.

Students Conduct Hampton Chapel In Negro History Week

Hampton Institute, Va., Feb. 8—Hampton Institute's contribution to the observance of Negro History Week, February 9-16, takes the form of delegating to the Society for the Study of Negro History, the conduct of evening prayers in Ogden Hall, February 9-14. These services are regularly conducted by members of the faculty.

With the exception of Wednesday night, the 12th, on which President Howe was the leader, two different students of the Society were in charge, one conducting the devotions and the other speaking on an assigned topic.

The speakers and topics were as follows: February 10—"Cooperation the hope of the Negro," William Jones and Malvern Ore; February 11—"Our contribution to Negro Culture," Bertha Clarke and Louise Boyer; February 12—President Howe; February 13—"The Slave and His Struggle for Freedom and Culture," Isaac McNatt and Clarence Hollis; February 14—"The Negro Press," C. Calloway Ross and Sherman Parham.

Creole Ex-Slaves to Take Part in Negro History Week Program

NEW ORLEANS, La.—According to information received from Prof. L. D. Reddick, head of the department of history, the Negro History Week celebration to be staged by Dillard University will be one of the outstanding occasions of the current year.

The whole university and the city are behind the movement and the series of programs including music, African art exhibit, historical plays, ex-slave narratives, and lecturers, will represent the first time such a tremendous attention has been given to "Our History" by one of the important universities of the country.

Beginning Sunday, February 9 inter-racial day, the program will swing under way officially with the broadcast Monday evening over Radio Station WSMP. Tuesday students in the department of history will give a special program. "The Negro in World Chaos" will be the feature Wednesday.

The climax to the celebration will be reached Friday when three ex-slaves from the Creole Region, will relate dramatic incidents from ante-bellum times and in the evening three Negro plays, Nat Turner, Harriett Tubman Crispus Attucks, will be presented by the University Players' Guild.

Galax, Va., Gazette
February 6, 1936

Negro History Week To Be Observed In Galax Sun. Afternoon

Negro History Week will be celebrated Sunday at 2 p. m., at the Galax Colored Methodist Episcopal church. The program will be based on the life and history of the Negro, consisting of addresses, Negro spirituals and vocal and instrumental solos.

Participants will include teachers from Carroll and Grayson counties and representatives from their respective schools. The event is sponsored by R. T. Hart and T. J. Lawrence, of the Rosenwald-Felts Training school, Galax. The public is cordially invited.

Atlanta, Ga. Constitution
February 9, 1936

NEGRO HISTORY WEEK OBSERVANCE MAPPED

State-wide plans for the observance of negro history week, during which the accomplishments of the race throughout the world will be recalled, have been worked out by local and state committees under the chairmanship of Clarence A. Bacote, professor of history in Atlanta University.

In the larger centers of the state, beginning today and continuing through the week, there will be a series of programs in churches, schools, clubs, and other groups. The principal event here will be a mass meeting Wednesday night in Sale Hall chapel, Morehouse College, at which Dean Charles Leander Hill, of Morris Brown College, will speak on "The Black Man in Antiquity."

Other events of the week will be chapel exercises in the local negro colleges, programs at David T. Howard Junior High school, Atlanta University Laboratory High school, and the Booker T. Washington High school, and sermons by local ministers touching phases of negro history.

Suffolk, Va., News-Herald
February 6, 1936

NEGRO HISTORY PAGEANT

The week of Feb. 9-16, of this year is known throughout the country in school circles, both public and private as Negro History Week.

In recent years special observance has been given the occasion at Booker T. Washington school to research and study of the contribution made by the negro as a racial group to the progress and development of America. The public is urgently requested to patronize the rendition offered next Thursday evening at the school.

A pageant entitled, "America's Tenth Man", presenting an interesting survey of negro achievements in the various activities of American life.

"Judge us not by the heights attained, but, rather by the depths from which we have climbed", bathing at the door for open opportunity.

See, the exhibit at 1 p. m., Feb. 13th.

Knoxville, Tenn., Journal
February 9, 1936

NEGRO HISTORY WEEK OBSERVED

Program Will Be Held Today At Clinton Chapel.

Observation of Negro History week will begin this afternoon at 3 o'clock with a program at Clinton chapel on College street under the auspices of the Knoxville Federation of Women's clubs.

The Rev. M. E. Allen, pastor of the Rogers Memorial Negro Baptist church, will be the principal speaker this afternoon.

Race-relations Sunday will be observed when the Women's Missionary society sponsors a program at Clinton chapel AME Zion church, at 8 o'clock.

Mrs. Neal Spahr, member of the interracial commission since the war will give a brief history of the commission. Mrs. Clyde Keyes, James DeVore of the Johnson Bible college, and Clarke Stargardt will also speak.

The musical program will feature spirituals by the Clinton chapel choir. The public has been invited to all programs during the week.

Friday night, the Rev. Albert Jackson of the Mount Zion Negro Baptist church will speak. Music will be furnished by the Austin High Glee club under Prof. Royster Tate, Negro.

Shelby, N. C. Star
February 14, 1936

History Week Is Observed by Negroes

The students of the social science department prepared the program for negro history week, being observed in the following manner:

Assembly program Monday consisting of the following numbers:

The Beginning of Slavery in the Colonies, Samuel Raper; Early Social and Economic Aspects of Slavery and the Revolutionary Epoch, Mildred Houser; The Institution of Slavery, Boylan Gleaves; Slavery, a National Issue, Gus Milline; Negro Efforts for Freedom and Culture, J. L. Logan; The Emancipation, Ray Cabaniss.

Tuesday presented for the P. T. A. General subject, The Evolution of the American Negro in Society. The Negro in Slavery, Robert Dixon; The Negro In War, J. L. Logan. The Negro in Education, Vernie Allison; The Negro in Literature and Art, Boylan Gleaves; The Negro in Politics, R. T. Coles; Acquainting the Parents with Worthwhile Negro Books, Mildred Houser; Solo, Who Konws, Norris Gleaves.

Wednesday asembly, Biographies of Pioneer Negroes. Booker T. Washington, Vermont McBrayer; Frederick Douglas, Walter Shuford.

Friday assembly program will be presented by tenth grade members of the social science department. Subject, "The New Negro."

Look forward to the announcement of a creative negro play to be presented February 18.

The music for all of these occasions is of negro origin, rendered by the boys and girls quartets.

Nashville, Tenn. Tennessean
February 8, 1936

FISK TO GIVE NEGRO HISTORY PROGRAM

The department of history at Fisk university, sponsoring Negro History week, will present a program open to the public next Sunday night at 8 o'clock in Fisk Memorial chapel.

Dr. W. Sherman Savage, professor of history at Lincoln university, Jefferson City, Mo., will be the principal speaker at the meeting arranged as a part of National Negro History week celebrations throughout the country. Dr. Savage, a negro, is a graduate of Ohio State university and a regular contributor of articles on negro history to various magazines.

Negro History week was organized about 10 years ago by the association for the development of negro life and history under the direction of Dr. Carter G. Woodson, in cooperation with such leaders as Joel E. Spingarn, Ambassador W. E. Dodd and Frank Boaz, noted anthropologist. The purpose of the week is for recognition from a historical approach of the achievement of the negro in various fields of human activities.

Two musical selections will be presented at the meeting Sunday by the Fisk Jubilee singers.

Augusta, Ga. Herald
February 16, 1936

Negro history week was observed throughout the country during the past week. In most of the schools, exercises were held at which much of the historical achievements of negroes were recited.

At 7:30 o'clock tonight the closing exercises of the week, sponsored by the P. H. Craig playground workers, will be held at Thankful Baptist Church. An unusual program has been arranged for this occasion, and prominent citizens will speak on the different phases of the negro in history: As a soldier, business man, clergyman, statesman, educator, and the like.

York, Ala., Journal
February 13, 1936

NEGROES REVIEW HISTORY MADE

This week negroes throughout America have been reviewing the progress made by the race since the first twenty negro slaves were brought to America in 1619 at Jamestown, Va. through what is known as "National Negro History Week."

The colored school principal here says, "I believe it is of importance and significance that we co-operate with the association for Study for the negro life and history in taking a retrospective view this week of the history made by our race in the land of the free and the home of the brave. As we look back at what we have done from the Dark Days of slavery until now add to our lives years of hope and favor.

"With a beginning population of 16, today, one tenth of American's population are negroes. According to the United States Census enumerator in 1930 of the 122,000,000 inhabitants of the United States 11,891,143 are Negroes.

The negro is not ashamed of his progress in America but is rather proud of his being here. He owes the credit for his being here and his acheievements to the American white man who so graciously taught us his religion and his civilization. Through the adoption of the American Ideals and with the aid of our White friends of both sections we have made and are making our contribution to American Civilization.

We coould not have made in such short period such rapid achievements by ourselves, but we the weaker race having been under the influence of a strong civilization have made our achievements and have attracted the attention of the entire civilized world. No other race except the Negro could have achieved in such period what we have.

Today we have in our race men and women engaged in every occupation and phase of endeavor in American life. We have come from the slave auction block to stations of singers, teachers, ministers, Doctors, authors, property owners, Bankers lawyers, and take our rightful place in every phase of industry. I pause to mention George W. Carver of Tuskegee Institute who perhaps in American best Agricultural chemist and through his discoveries the south and nation will profit much. Scores of books is now on the market and in the home of both race whose authors are negroes. Some one has said that negro spirituals are the sole American Musical Contribution.

Despite all our acheivements made we must confess we have not measured up to what might be expected as it relates to health conditions. We must yet learn and submit ourselves the rules of health for from one dieased family unless proper prevention is excuted thousands may become victims of such disease. If we doon't learn any more health rules let us put in practice those which we already know.

We quote principal Patton in saying to his people and students we should be thankful as a race to our white friends and especially those in the South, for the profound interest they have manifested in us and we can but be grateful for the assistance and guidance given us, if we expect them to continue, keep and expand a wholesome atitude toward us, we must be loyal law abiding and cultivate the habit of honesty, respect, truthfulness and industry we must be lloyal law abiding and remain faithful to our trust of honor.

Since God has commanded that man till the earth for his living it does not become necessary for you to leave the farm as there is no room of offerings in the cities for you. Let us rather cultivate this God giving soil and earn for ourslves an honest and plentious living. It is not needful for us to mirgrate to other sections of the Country for any reason what so ever, for we can accomplish as much here in the southland as elsewhere if we remain in our places and become more law abiding and with diligence prepare ourselves for the common tasks right about us.

Let us be more self respecting for we can only maintain the respect frrom others in proportion as we respect ourselves. We do not need outside interference to solve our problems here in the South but we ourselves can solve our own racial problems adequately through the same procedure we have for these years. We should be proud of the rapid progress we have made and despite what racial conditions may be have faith and with diligence make a more excellent contribution to civilization.

Albany-Decatur, Ala. Daily
February 15, 1936

NEGRO HISTORY WEEK OBSERVED

President Hurston, principal of the Decatur negro high school, said today he was happy to note that many of the schools have rendered very appropriate programs through the week which have served in a very great way to inspire the students to become better and more useful citizens.

The teachers association is asking all pastors to preach a special sermon Sunday and to join in with the schools in making a contribution to the association for the study of negro life and history through the annual effort of the association next Saturday, Februarv 22nd.

Quitman, Ga., Free-Press
February 13, 1936

National Negro history week is being observed this week in the colored high school. It is featured each morning at assembly and a contest is being conducted and prizes will be awarded at the general program Friday morning at 10:20. Patrons of the school are invited to attend this program.

Asheville, N. C., Times
February 12, 1936

NEGRO HISTORY WEEK BEING OBSERVED HERE

Programs in observance of Negro History week are being presented this week at the Allen Home Negro High school on College street. Mrs. Annie S. Donoho and a group will present a Burns program Thursday. The Rev. R. L. Jones, negro minister, was on the program today. Mrs. John E. Calfee and Miss Jane Wilson were speakers yesterday.

Racial Consciousness-1936

Study of Negro Life and History.

Shows Need For Data On Race's Achievements

Little Known About Group As Citizens Hoard Records

By CARTER G. WOODSON

WASHINGTON—A stirring plea for a newer interpretation of history and especially Negro history, has been made recently by the author, who is founder of the Association for the Study of Negro Life and History. The newer historical perspective is explained by the author in the following release from the association:

We direct the youth to the achievements of our great men. Sometimes we point out the important movements which have brought the modern world up to the level on which it is today. Seldom, however, are we wise enough to connect a career or an agency with what obtains today. History thus unwisely taught becomes more of a task for taxing the memory than an interpretation to stimulate the thinking of those instructed.

During Negro History Week and throughout this month of various celebrations we invited special attention to the deeds of great men. We remind the youth of Lincoln's antipathy for slavery and the struggle of Frederick Douglass and his co-workers to bring the Emancipator to the position of abolishing the institution. The many lessons to be learned from these men's approach to the problems attacked and their influence upon the careers of both their contemporaries and successors, we seldom note.

ASKS QUESTIONS

Let us make further inquiry into these men and their measures. What were the evils which they had to combat? How did the world get that way? How did it come to pass that, although apparent equality, races eventually began to differ and one element became subject to the other? What were the factors at work in the social and economic order to bring this to pass? What undesirable factors of this type have been eliminated in order to improve social conditions? What are the harmful agencies still remaining to block human progress? In other words, what have we learned from our experience in nation-building or race-building? What have we failed to learn from our forbears whom we often mention as truly great without understanding the underlying causes of their success—without being able to interpret the meaning of their service?

Yet the problem is not too difficult. It is an easy matter to teach the present as explained by the past without treading upon the dangerous ground of prophesy. If these men are truly great they live today in the far-reaching effects of what they did generations ago. If no connection between what a man did a long time ago can be traced to the present this lack of enduring value would be the best evidence of mediocrity. Allowance in this case, must be made, however, for those so unenlightened as to have no factual ground on which to base such judgment.

FAILURE TO KEEP RECORDS

This is unfortunately the case with so many Negro circles. We fail to keep records. Sometimes when family records of value are kept by parents of vision, the children succeeding to the possession of their effects often burn them as rubbish. Negro churches seldom have records running back more than one or two generations, and some of such institutions none at all. Schools with more necessity for certification have done a little better, but some of these scarcely remember their graduates. Many of our newspapers do not have complete files, and few of them deposit their issues in the Library of Congress where they may be preserved to document the history of the Negro. All the leading dailies and weeklies of the whites, however, are there.

During this season a great result may be achieved if something can be done to stimulate Negroes in the direction of keeping records. Do you know when the churches and schools of your community were established? Have you a record of the pioneer workers who made them possible? What continuous record of them has been preserved in written or printed form? Can you trace the beginnings and development of the Negroes in your community in the business and professional spheres? Has any Negro in your community made the discovery of anything useful? If so, who knows about this achievement?

In other words, if some one undertakes a hundred years from now to produce a sketch of your family, what records would he find available to supply the facts? If he desired to write an account of your community, from what could he produce it? If he undertook to compile the history of the Negro race in America, to what sources preserved by the Negroes would he go? If he should publish that the Negroes of today were all criminals and paupers as they are now being recorded by their contemporaries, what documentation would be available to refute such a statement? Can we blame authors for relating what they find in biased records, when we do nothing to make the whole truth available by keeping records ourselves?

NEED RECORDS

To be able to say that the records of a community have been discovered and safeguarded in some archives will mean more to the people thus served than to report boastfully that some eulogy has been delivered or that a self-admiration group has held a successful session to pat one another on the shoulder and say how great they are. The following generations cannot learn about our past in this way.

The Negro of today has no case in the court of public opinion because he is unable to file a bill of facts. Therefore instead of presenting facts we have merely abused our traducers, most of whom are biased because they have never become acquainted with those whom they misrepresent. They, too, are victims of tradition. Every record of a Negro family or institution lost or destroyed makes it that much harder for the Negro to present his case to an unwilling world. If we continue in this dereliction the generations to come will curse us as negligent forbears.

For twenty-one years the Association for the Study of Negro Life and History has urged this duty upon the Negroes in the modern world. A few heeding this appeal have sent to the national office rare documents in the form of letters, wills, diaries, deeds, bills of sale, manumission papers, and the like. These materials have been accessioned in the Library of Congress as a special collection facilitating the scientific study of the past and present status of the Negro. While the collection as it stands is considerable it is just a beginning of what it can be made through the cooperation of persons now holding such valuable documents. Let all thus possessed heed this duty in due time that this unwritten part of the past of the race may secure a hearing and the story of the Negro may not perish with him.

A friend sometimes writes, saying that he has valuable records, but he does not care to give them up. Hidden here and there in various parts of the country, however, these records are practically worthless for the reason that no investigator can live long enough to consult every family or locality. Persons in possession of such materials must have sufficient vision to turn them over to our national organization that when assembled in the nation's capital with others of equal value they may constitute a collection teeming with facts of all sorts bearing upon the history and present status of the race. The other elements of the American population have learned well this lesson, and have advanced all but out of reach of the Negro in presenting their story to the world.

Three Address Mass Meeting In Petersburg

Carter Woodson Tell Negroes To Be Proud of the Race

By LEM GRAVES, Jr.
Journal and Guide Staff Writer

PETERSBURG, Va. — Informative and interesting addresses by three outstanding speakers featured the opening public session of the annual meeting of the Association for the Study of Negro Life and History held in the Community Center on Harding Street here last Sunday afternoon.

Several hundred people crowded the building as the history teachers of the schools in this country began their annual conference, which lasted through Wednesday.

Prof. Charles G. Gomillion of Tuskegee Institute, spoke on "A New Point of View for Teachers of Social Science." "A New Interpretation of Negro History," was the subject of an address by Prof. Lawrence D. Riddick of Dillard University. The last address was made by Dr. Carter G. Woodson, director and editor of the association. He spoke on "The African Background."

After the public meeting a reception was held in Jones Hall at Virginia State College here, for visitors and members of the association. The remaining sessions of the conference were held at the local college.

Luther P. Jackson, head of the History department at Virginia State College and chairman of the general committee of the association presided at the opening meeting and welcomed the members of the Association to the city on behalf of the citizens and on behalf of Virginia State College. Mr. Jackson pointed out that Petersburg has contributed a great deal to the history of the Negro. He mentioned the fact that two of the oldest churches in the country are located in Petersburg. Mr. Jackson introduced the speakers.

NEW VIEW POINT

The first address was delivered by Prof. Gomillion. In discussing the new point of view in the teaching of social science, the Tuskegee Institute teacher asserted that it has been the tendency of the teacher to teach the subject matter that was recorded in text books, as it was recorded, or as it was taught by former teachers. He emphasized the importance of giving more consideration to the students who are to be taught than to the subject matter. He also considers it important that the teacher think of why the student is to be taught.

Prof. Gomillion said that, in most text books, all discussion of the Negro is confined to one chapter and the usual caption of that chapter, is "The Negro Problem," a problem to be solved by the whites and in the interest of the whites." He pointed out that white teachers follow the lead of white authors and that unfortunately, Negro teachers do likewise.

He concluded that since the social world in which the Negro youth lived was not the same as that in which the white youth lived, then the point of view of the teacher of Negro Youth could not have the same point of view as that of the teacher of white youth. He said that it is neither desirable that or the duty of the

awaken and educate a majority
population to the significance of
is role; and thirdly, to inculcate
dynamic pride in the Negroes
emselves. He spoke on the
terpretation of Negro History.
He graphically portrayed the
sadvantages of the old interpre-
tation and showed glaring fallacies
the treatment of the Negro in
history is to escape the pro-

In scholarly fashion Prof. Law-
rence D. Riddick, brilliant Dillard
University professor, outlines the
purpose-philosophy of Negro his-
tory as follows: first, to discover
and record the role of African
peoples in world history; second,
to correct distortions; third, to
white race to attempt to solve the
so-called "Negro problem" with-
out the aid of the Negro.

Prof. Gomillion said that the
social science teacher with the
new viewpoint no longer teaches
the "Negro problem" but the sta-
tus and problems of the Negro in
the United States.)

vincial nature of its first phases, it will surely redefine the area of subject matter in terms of larger focus; recast its catalogue of the dynamics affecting Negro life; and reexamine the social philosophy implicit throughout the work.

AFRICAN BACKGROUND

The final speaker was the founder and director of the association, Dr. Carter G. Woodson. Speaking on the African Background, Dr. Woodson declared "that in our schools today we do not have Negroes teaching Negroes but biased minds teaching Negro Youth." A fundamental qualification for a teacher of Negro students is that he have an open mind, and should live, and work with those whom he teaches, according to the noted historian.

He asserted that most of the college presidents know nothing of the Negro, a fact which renders the work of the Association very difficult. He pointed out that some of the more liberal whites in the south are more interested in the curriculum in the Negro schools than are the Negro teachers.

REMEMBER AFRICA

The speaker called attention to the fact that Negroes had participated in every war in defense of this country and quoted Thomas Jefferson, whom he called the greatest Virginian, as follows: "That any man who defends a country should have the opportunity to enjoy everything that the country affords."

He urged that we should be more tolerant of the church, adding that the Negro church is the only institution which the Negro controls.

Dr. Woodson exhorted his listeners to remember Africa also. He reviewed some of the history of the people of Africa. He pointed out many things that would definitely establish Africa as one of the greatest nations in the world from the point of view of culture and civilization. He declared that the Negro should not be ashamed of his race or of the dialect with which he sometimes speaks.

Several prominent persons in the fields of teaching and interracial relations were present on the platform during the meeting. The Negro National Anthem was sung. Following the address by Dr. Woodson, the meeting was closed by Mr. Jackson.

Mrs. M. M. Bethune Elected To Succeed Late Dr. Hope As History Association Head

Journal and Guide 11-7-36 Norfolk, Va.

Association Meeting at Virginia State College Adopts Resolutions Regretting Loss Of It Former President, Dr. Hope

PETERSBURG, Va.—The loss by death of the late Dr. John Hope, president of the Association for the Study of Negro Life and History, was keenly felt by the members of the association here last week. At a business session held at the close of the conference, the members adopted resolutions expressing regret at the irreparable loss of this great man. Mrs. Mary McLeod Bethune was elected to succeed Dr. Hope.

In view of the fact that the president of the Association had passed away during the year, Captain L. R. Mehlinger, secretary-treasurer, presided. The reports of the officers which were published in the July issue of the Journal of Negro History were read, discussed, and approved. Then followed the election of officers including the promotion of one from the ranks to be the president and the filling of two vacancies in the Executive Council. Mrs. Bethune was elected president; Captain L. R. Mehlinger, secretary-treasurer; Dr. Carter G. Woodson, director of research and editor; Dr. Rayford W. Logan, assistant editor. The executive council elected consists of Mrs. Mary McLeod Bethune, Dr. Carter G. Woodson, Dean A. A. Taylor, Dr. John C Bruce, Captain L. R. Mehlinger, Dr. James H. Dillard, Mr. John M. Gandy, Mrs. Lucy Harth Smith, Mr Evarts B. Greene, Mr. H. Councill Trenholm, Mr. Joseph J. Rhoads, Mr. W. R. Banks, Mr. Alexander L. Jackson, Mr. A. M. Schlesinger, Bishop R. A. Carter, Mr. T. Wingate Todd and Dr. Charles H. Wesley.

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Inasmuch as great progress has been made in recent years in the preparation of a larger number of men trained in modern historiography, it was voted at this session to have the director appoint another board of editors subject to the approval of the executive council. This board decided upon consists of the following: Professor Luther P. Jackson of Virginia State College, Professor Sterling A. Brown of Howard University, Professor Lorenzo J. Greene of Lincoln University in Missouri, Dr. Rayford W. Logan of Atlanta University, Professor Lawrence D. Reddick of Dillard University, Dr. Carter G. Woodson, director of the Association, and W. Allison Davis of Washington, D. C.

It was decided, moreover, to continue for another year the sustaining membership drive. The appeal will be made to adults for the amount of $1.00 as an expression of their appreciation for the work of the Association, and to young men and women, organized by branches of the Association, for 50c each for the same purpose. This effort during the early part of the year 1936 resulted in the increase in the income of the Association of more than $2,000. It was voted then to launch a similar movement in January 1937 in order to secure the cooperation of a larger number of people of both races throughout the United States. This movement, however, was carefully distinguished from the effort to secure active members of the Association, who are subscribers to the Journal of Negro History paying $3.00 a year, whereas schools and libraries pay $4.00 a year.

The meeting closed with bowed heads and a sad thought of the loss of one significant worker from the ranks, Dr. John Hope, president of the Association for the Study of Negro Life and History, and in appreciation of his service. It was resolved, that the Association for the Study of Negro Life and History has sustained an irreparable loss in the passing of this distinguished personality, John Hope.

All Should Inspire Race Say Educators

Journal and Guide 11-7-36 Norfolk, Va.

Prizes Awarded As Negro History Meeting Is Summarized

PETERSBURG, Va. —That all persons, whether teachers, professional or business people, ministers or laymen, should contribute to the effort to inspire the Negro to climb upward and to reach those higher levels attained not only by certain individuals in the United States but by the black makers of civilization in other parts of the world, was the essence of the summary of the work of the Association for the study of Negro Life and History in its annual meeting here last week.

At the meeting for the purpose of summarizing the findings of the conference, prizes were awarded to the winners in the history contest sponsored by the Journal of Negro History.

At this session an effort was made to summarize the thought of the meeting and to set forth some modus operandi to carry out the suggestions made during the conference. Dr. Rayford W. Logan of Atlanta University presiding. In taking the chair he spoke not only of the work of the occasion who by their cooperation had made the Association the success which it is. He had in mind especially Mrs Mary McLeod Bethune of Bethune-Cookman College, whom he introduced. She based her remarks mainly upon the transition period through which the world is now passing and the demands upon youth now in our colleges seeking preparation to meet the exigencies of the hour.

The last speaker of the occasion was Dr. Charles H. Wesley of Howard University, who spoke very much along the same line, dealing especially with the Negro in the history of the world. In order to show how the Negro has been neglected he gave the international spheres in which the Negro had lived and moved and achieved along with others during ancient, medieval, and modern times and closed his address with a most eloquent and effective appeal to the audience that such achievements, such a brilliant record, should not be forgotten.

On this same occasion the history prizes were awarded. Only one winner, Professor John F. Matheus, of West Virginia State College, appeared in person to receive his prize. He was awarded the first prize of fifty dollars for the best review contributed to the Journal of Negro History for the year ending October 1, 1936. The prize of twenty-five dollars for the next best review went to Dr. Ralph J. Bunche of Howard University. The prize of one hundred dollars for the best article went to Professor Henry J. Cadbury. of Harvard University, and that of fifty dollars for the next best article to Arthur Schomburg, of New York City.